

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, May 31, 1990

Published Since 1877

## Southern Baptists in "The Big Easy"

By Celeste Pennington

**NEW ORLEANS (BP)** — When Southern Baptists descend upon New Orleans for their annual convention June 12-14, they will enter a place where their giving and praying have gone before.

Baptists have had a presence in the predominantly Roman Catholic city for 175 years, and the Southern Baptist Home Mission Board assigned one of its first missionaries, James Raynoldson, to help start First Baptist Church.

Although outnumbered and underfunded, Southern Baptists have carved out a tough mission field with little recognition. More than half the urban population claims to be Catholic, compared to the about 5 percent who are Baptists.

In tough times, in sometimes hostile territory, missionaries, associational staff members, pastors, and volunteers have maintained New Orleans ministry with grit, pure grace, and more than a few miracles.

Regardless of the number of Southern Baptists or the decrease in their resources, the needs continue to grow in the old Southern party town nicknamed The Big Easy.

At night, the twisting, turning, fragmented streets and backstreets of intoxicating old New Orleans are paved with flamboyant tourists reveling in raucous music and Cajun spice, streetwise youth and the transients whose glazed eyes stare out of gaunt, weary faces.

Since the oil bust, an unavoidable air of poverty wafts in and around New Orleans. Much of the middleclass has taken flight. Between 6,000 and 8,000 homeless people live in cars or on the streets. Alcohol and

drug abuse is epidemic.

Per capita giving in Southern Baptist churches may be up, yet churches have lost members with the exodus of oil executives and middle management, leaving gross income less than what it was in 1983.

If these are difficult times, undeniable evidence exists of God's power at work in people's lives.

Greg Odom is one example. Last September his bus stopped in New Orleans en route from Houston to North Carolina. He headed for Bourbon Street and plunged into an eight-day drunk that cost him the \$3,000 in his billfold, his gold ring, his Rolex, and his credit cards, charged to the limit.

When he finally awoke, huddled up and cold, Odom was down to his tee-shirt and a pair of jeans. He ended up at Brantley Baptist Center's fourth floor men's unit, going through withdrawal.

Like many who come to the center, he desperately wanted help, yet he was wary. 'Baptist' meant these were church-going folks," he says. "They asked if I was a Christian. I was worried they would hound me. But what they said was, 'If you want to talk, we're here.' That's where they left it."

One evening while he was stretched out on a clean bottom bunk at Brantley, Odom heard a voice tell him to get up and go to chapel. "I sat down at the back," he recalls. "The message that night hit me dead in the face."

"I never felt God could forgive me for all I had done, but the message was on God's unconditional love."

Odom, 28, has made it through Brantley Center's four-month rehab program. He now works at New Orleans Seminary, lives in the Charles

Spurgeon dorm, and is a member of Central Baptist Church.

Similar stories are repeated regularly as a result of diverse Southern Baptist ministries in New Orleans — at places like Southern Baptist Hospital, Sellers Maternity Home and Adoption Center, Friendship Center, and LaBelle Retirement Apartments.

With a 500-bed capacity, the Baptist hospital was begun as a missionary endeavor. "Pastoral care is the heartbeat of the hospital," believes Anne Ernest, director of volunteer services. "The rest would not be the same without it."

Much of that pastoral care is done by chaplains Royce Ballard and Edward Clarkston. They also rely on a group of volunteers, such as Dwan Brown.

Brown, who lost her husband to a heart attack at the hospital, was motivated to find a ministry as a result of experiencing chaplains ministering to her. "To be able to share in other people's emotions, to be part of their lives — this is the most rewarding thing I have done in my life," she says.

Greater New Orleans Baptist Association's first multi-family housing ministry takes place at LaBelle Retirement Apartments. The apartment staff already had a crafts class, a sewing class and a number of other activities.

"Baptists like to do Bible studies," they reasoned. "We ought to get a Baptist church to do a Bible study."

In a city with acres upon acres of apartment complexes and government housing projects, the Baptist association now has ongoing work in 25 of about 400 properties. "We're not scratching the surface," laments director Joan Stovall.

At Friendship Baptist Center, 35-year-old Larry Hudson sits in a cool, drab office, pulls a Laubach literacy manual from his bag and begins to read: "Big sister. Little sister. Supper. Sitting. Ah... singing."

He leans back and eyes whole sets of encyclopedias, song books and Bibles on the shelves surrounding him. "I go by stores and see books I want to buy," he says, "but I can't read them. If I could read, I could know things."

With his spiritual conversion, Hudson put a drug-induced hell-on-earth behind him. Now he has a job — and a teacher, home missionary Carolyn McClendon.

Among things he desperately wants to know are those in the Bible. "I'm speakin' from my heart," he says. "I don't want to live in hell and then die and go to hell. So many of our peoples is lost. So many of our peoples is hooked on drugs. So many of our peoples have no reason to live."

"I'm going fight for an education."



**SPLENDID SIGHT:** St. Louis Cathedral, on Jackson Square in New Orleans' famous French Quarter, is a historic landmark and a favorite nighttime view. (BP photo by Ron Calamia, courtesy Greater New Orleans Tourist & Convention Commission.)



**SELLERS HOME** — Giselle Holt cuddles her young child in the nursery at Sellers Maternity Home in New Orleans. The maternity home and adoption agency are ministries of the Home Mission Board, SBC. Holt had been living on the streets of New Orleans, doing drugs, when she was told by an abortion clinic that she was 12-weeks pregnant. When her boyfriend wouldn't help her, she was referred to Sellers, where she found support and a new life as a Christian. (BP photo by Mark Sandlin)

After I learn to read, I'm going to high school. When I finish that, I'm gonna go to college. This is something I'm not giving up.

"When I met Miss Carolyn, I knew I had a chance."

Sellers Home works in yet another ministry with people like Giselle Holt. When she was 17, an abortion clinic informed her she was 12-weeks pregnant.

She was living on the streets and doing crack but wanted the baby even though she had been refused support by her 29-year-old boyfriend. Someone referred her to Sellers.

"All my life I felt put down, like nobody cared about me," says Holt. But after she ventured into stately red-brick Sellers Home, she grabbed onto a steady hand and repeated verbal and non-verbal assurances: "We are here for you, period."

Sellers is the only Home Mission

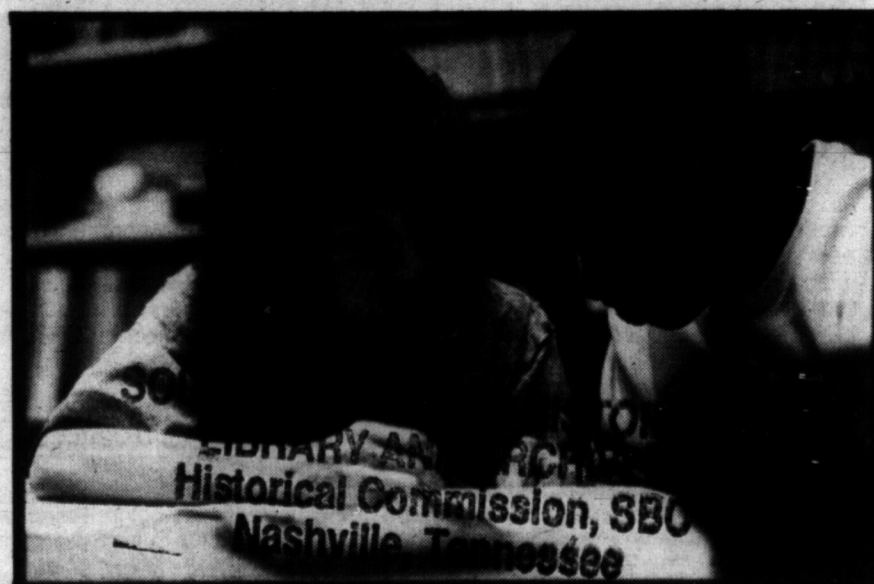
Board-supported adoption agency and home in the country.

Looking like a neatly landscaped, ample residence along a curving street of revitalized Victorian homes, Sellers was begun by Southern Baptists more than 57 years ago with "over-and-above" Annie Armstrong Easter Offering funds.

Sellers is the place where expectant mothers — mostly teenagers — prepare to make the toughest decision of their young lives. And some, like Holt, also make the most important decision of their lives. While at Sellers, Holt made a profession of faith in Jesus Christ.

Today she cuddles a tiny daughter with a head of thick dark hair. The sleeping infant softly hiccups and squirms in her arms. "Ever since I've been to Sellers," she says, "I can say miracles do happen."

Pennington writes for HMB.



**LEARNING TO READ** — Home missionary Carolyn McClendon teaches Larry Hudson to read at Friendship Center in New Orleans. Friendship Center is one of several home missions ministries Southern Baptists sponsor in New Orleans. (BP photo by Mark Sandlin)



# Editorials . . . by Don McGregor

## Only through trust

I first went to work in a Southern Baptist denominational organization 38 years ago when I joined the staff of the Baptist Standard, Texas state paper, in 1952. During those years I have watched closely as Southern Baptists have moved through struggles and pain as well as happy times.

My father became a Southern Baptist preacher (he had been a farmer) when I was four years of age. Though he never received a great deal of notoriety, he had a very wonderful ministry as a country and small town pastor, as a chaplain in the Army in a strategic place as the invasion of the European continent was being played out, and as a director of associational missions. So for all of my life I have watched as Southern Baptists have sought to minister to the world.

There is a reason that the pain and struggles have overshadowed the happy times. It may always be thus. The reason is that we operate on a democratic basis in which the largest number of votes in whatever the body happens to be is considered the best way we have of determining what the Lord wants us to do. Because of that we will always have disagreements; and, unless we change our attitudes, we will always be unhappy about something. As long as we feel we are operating within the will of the Lord and everyone is not going along with the ideas we have, we will be unhappy with those of the other persuasion.

If we could all get together on what the will of the Lord is, we would have no problems. We have not been able to do that.

It is not the Lord's fault. Somehow we just cannot come to the same conclusion on what his will is. Without question, we all are agreed that we will follow the will of the Lord. We all feel that we are in the will of the Lord or else we would change, and yet we are not together. While we have had disagreements on directions all along, we have never had anything approaching the seriousness of the present circumstances.

Without the intervention of the Lord, there is no hope for us. Neither side in the present issue is going to give up because both see themselves as being where they should be.

Perhaps the Lord doesn't want to visit on us the cataclysmic circumstances that might be necessary for us to understand his will.

At this point, we have not been able to come together in a common effort. Bold Mission Thrust is no longer a part of the Southern Baptist fabric.

So where does our hope lie?

There is only one answer. That is found in trust. We have got to find a way of exhibiting trust in each other, or "Ichabod" surely will be the sign over our doorway.

The "conservatives" might win the upcoming election and continue to win many more to come; but if they did and had not the respect and the trust of the others in the convention, they would have gained nothing.

The "moderates" might win the election and wrest the control of the convention for themselves. But if they did not have the respect and trust of

others, there would be no victory.

Without trust, whoever loses in the short term prospect will continue to try to find a way of achieving a "win" at the next election. And, even more fearful a prospect than that, if the time were to come when either side were to be in such firm control that there would be no adversary, without trust those within the controlling group would begin to find ways of disagreeing with each other; and the battle would become even more fierce than it is now.

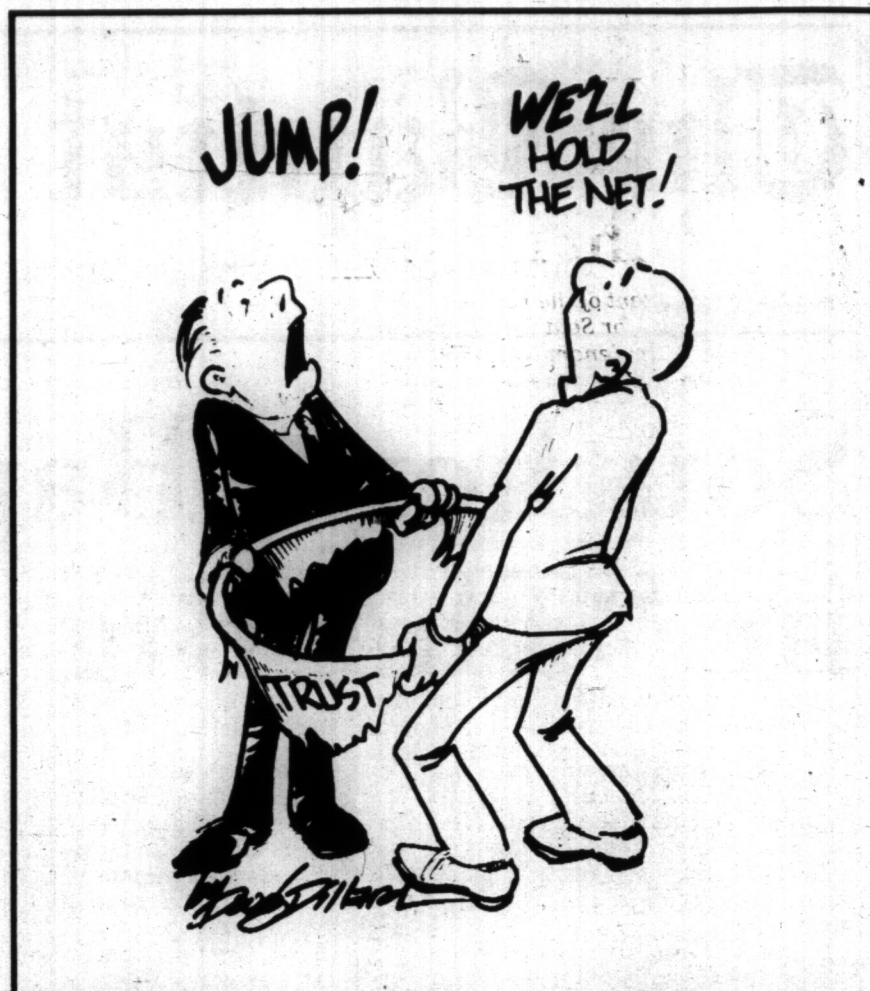
So there must be trust. That can only be achieved by dismantling the political machines and agreeing to abide by whatever decisions are made as we come together to determine directions.

Even so, would there not always be those who would seek to pervert the system for their own gain? As we view the situation from our present perspective, that would seem to be the case.

That brings to bear, then, what might well be called the bottom line. There can be no trust without trustworthiness.

Trust is earned by being trustworthy. It is not brought about by directive.

In the past few days we have observed Memorial Day. That is a time to remember those who have served our nation in battle. I watched parts of the Memorial Day observation from Washington, and battle scenes brought back memories that don't surface often.



As was shown on television during the observation, I also fought to get into the towns in France and walked, victorious, down the streets when the battle was over, hailed by the residents. We and the Germans had settled the issue on the surface with rifles and machine guns and mortars and hand grenades, but the residents had lost their cities. They were glad to have freedom, but their homes were in shambles.

Really, nobody won. The wounds are deep and the

memories painful of the war that has been going on among Southern Baptists for 11 years. When Southern Baptists gather in casual meetings, the war becomes a topic of conversation in almost every instance.

How long can we continue? Those who started the war say that if the other side would quit fighting, the war would be over. Of course, that is true.

Is peace worth that price? There is no way to answer that.

Have we lost our convention? Is anybody going to win, really?

## BJC funding

The question continues to surface: why not have a distinctly Southern Baptist voice in Washington rather than having Southern Baptists as part of a nine-convention operation? The answer is simple and direct. Baptists, including Southern Baptists, can be better represented in Washington in matters of church and state by one Baptist voice united than by nine voices all clamoring to be heard.

In moral concerns, it is a different matter; but in matters of church and state, the better stewardship of influence is as we have it now with the Baptist Joint Committee on Public Affairs representing the nine Baptist conventions.

This is particularly true for Southern Baptists, for the Southern Baptist influence has guided the Baptist Joint Committee since its inception 53 years ago. Only once has the Baptist Joint Committee failed to support a Southern Baptist Convention statement, and that was when a resolution asked for a constitutional amendment on public school prayer. The Baptist Joint Committee recognized that the vast majority of Southern Baptists don't want the government telling public school students when they must pray, what they must pray about, and writing their prayers for them. At that particular time, President Reagan, who

was backing the amendment, said that if it passed, the government would be writing the prayers.

Moral concerns are different. We may have different concepts from the other conventions in some moral matters. We do need our own voice in Washington for that purpose, and we have it. The Christian Life Commission has an office there. Its work covers the gamut of moral concerns, however, and church-state matters should not be added to its work. The separation of church and state is not a moral matter, and it is not a theological matter. It is a constitutional matter that affects the entire nation. Were it not for the Baptist Joint Committee, however, the government would have been running many of our church programs by now. The Baptist Joint Committee has kept the government backed away from church matters. It has acquired a great deal of experience and expertise in doing so, and it would be a tragedy to lose those years of knowledge. If a distinctive Southern Baptist office were to be established to do the same thing, it would be many years before that office could hope to have the impact on Washington that the Baptist Joint Committee has right now.

There is no way that establishing a distinctive Southern Baptist office for church-state matters is reasonable.

The main reason that those want to make the change give for making it is that they don't like the executive director. But aside from the fact that he is very effective in his role, what is it that is not like about him? Critics say he was once a member of People for the American Way. That is true, but he resigned when he understood that his membership created a problem with some. That was many years ago, but still it is used against him.

Some fault the Baptist Joint Committee for not taking a stand against abortion. It has been explained over and over, however, that abortion does not fall within the purview of Baptist Joint Committee work. That issue belongs to the Christian Life Commission. Still the critics find fault with something the Baptist Joint Committee cannot change. It can only be said that the critics do not understand the situation, or do not listen, but they speak anyway.

Critics say that Southern Baptists provide 90 percent of Baptist Joint Committee funding, but that is not done by convention directive. The amount the convention is funding this year is about 53 percent. This also has been explained over and over. But the critics continue to use the 90 percent figure when they know that this is not

accurate. That is frightening.

If Southern Baptists indeed provide 90 percent of the funding, it is done to a great extent by individual giving; and the convention has no control over that.

Meanwhile, the American Baptist churches have decided to increase their contributions to the Baptist Joint Committee. Next year they have budgeted \$57,000 for the church-state agency. That is up from \$32,000 this year.

If the convention decides in June to withdraw most of its funding for the Baptist Joint Committee, the Baptist Joint Committee might indeed wind up with more funds than it has had, for individual gifts could multiply. The Baptist Joint Committee would continue to do the fine job that it always has. It has saved our Foreign Mission Board multiplied millions of dollars in tax payments to foreign governments. It has aided the Annuity Board significantly. A new office in Washington wouldn't be able to handle this sort of effort.

Southern Baptists might find themselves on the sidelines looking on. The Baptist Joint Committee wouldn't quit helping Southern Baptists just because the funding had been dropped from almost \$400,000 to \$50,000. Such a drop, however, would be bound to have an effect. After all, there are eight other bodies in the committee framework. They pay attention to Southern Baptists' now.

Their patience may be beginning to wear thin.

Last year in Las Vegas, at the Southern Baptist Convention, Adrian Rogers said, "We've marched around this mountain long enough." That's true. But what seems never to be pointed out is that we didn't begin the march until some members of the Executive Committee began to try to remove most of the funding for the Baptist Joint Committee. Five conventions have refused to do that, but the march has gone on because the effort to defund the Baptist Joint Committee has continued.

Last year, as Rogers requested, the convention voted to settle the issue. It voted not to defund the Joint Committee. And here we are again, still marching.

This year presents a more complicated issue in Joint Committee funding. The effort to defund is hidden in the total proposed SBC budget. Those who want to maintain funding at the present level for the Baptist Joint Committee will have to effect an amendment for the budget as it will be presented. Nashville attorney Frank Ingraham, a former member of the Executive Committee, plans to present just such an amendment. Support of the amendment will be support of the Baptist Joint Committee.

For 53 years we have had quality representation in church-state matters on the part of the Baptist Joint Committee. Let's continue in that tradition.

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# Parks pleads with Baptists to rise above controversy, share Christ with world

Keith Parks, president of the Southern Baptist Foreign Mission Board, has prepared a statement for Southern Baptists detailing concern that the ongoing controversy in the denomination is damaging efforts to be a witness to the world. Parks said the statement comes from a feeling that for months "has been a growing 'fire in my bones' that finally had to come out."

He continued, "Obviously, it is my responsibility to interpret foreign missions to Southern Baptists; however, this also comes from a compulsion to be obedient to the vision God has laid on my heart for world evangelism." The statement follows.

For the sake of 3.5 billion lost people, I plead with Southern Baptists to rise above our controversy and recommit to sharing Christ with the whole world. God has opened doors and broken down walls. He has entrusted us with enough spiritual, human, technical, and financial resources to have a significant part in reaching all people. The urgency of this "fullness of time" moment demands immediate response.

But many signs indicate we may forfeit our greatest challenge.

We are seeing the most results ever in our work overseas. But at home, our conflict is depriving us of the additional resources that are urgently needed to meet new openness and responsiveness. We were on God's timetable starting in 1976 when, through Bold Mission Thrust, our convention repeatedly committed to larger mission budgets, great increases in missionaries, and strengthening of missions through every part of denominational life. As we enter what should be a climactic decade in global evangelization, God has opened many nations before us. Regrettably the controversy has not only taken the focus off missions, but also has hindered the fulfilling of our biblical mandate.

The effort to control has excluded many major supporters of cooperative missions. We are losing the wholesome balance that has been our convention's strength. Historically, we have always been a mixture of two major groups. We need full participation of both if we are serious about reaching the world for Christ.

After this decade of controversy, we have not received the increased budgets necessary to fund Bold Mission Thrust. We have received a larger number of dollars, but this level of giving has hardly matched inflation, much less provided for growth. Buying power per missionary has steadily weakened. More and more churches and individuals are noting the controversy as a reason for withholding support.

At our time of extraordinary need for missionaries, we have seen a decline of appointments for four years. Many missionary candidates are increasingly concerned about the direction of our convention and turmoil on seminary campuses.

We were once known as a people of evangelism and missions. Now, even internationally, we are headlined as a people of controversy. Our witness of love and hope is less effective.

The only solution I see is spiritual. We must humble ourselves, pray, seek God's face, and turn from our wicked ways. Hopefully, it is not too late for healing. I would urge all who are concerned about Southern Baptists doing our part in reaching this lost world to commit to a regular day of prayer and fasting until our convention is reconciled.

Let us rise above the controversy. Let us reemphasize our world mandate as described in Bold Mission Thrust, which our convention has reaffirmed many times. We can still impact the world if we are willing to pay the price. May we come to the end of this century known again by the commitment of prayer, life, and resources as a Bible-believing, missions-practicing people — for the sake of 3.5 billion lost persons. — R. Keith Parks

## Texas administrative committee asks delay on Baptist Joint Committee decision

By Toby Druin

DALLAS (BP) — In the interest of convention harmony and expressing fear of the potential negative impact on Cooperative Program unified budget giving, the Texas Baptist Administrative Committee has asked that a proposed reduction in the budget of the Baptist Joint Committee on Public Affairs be reconsidered by the Southern Baptist Convention Executive Committee.

The administrative committee asked instead that Baptist Joint Committee funding be kept at the current level and that if messengers to the 1990 SBC annual meeting want a realignment of the SBC-Joint Committee relationship that it be phased in over a five-year period.

The request was unanimously approved by the 13 members attending the meeting of the 15-member administrative committee in Dallas May 18. The administrative committee is the budget and finance committee of the Baptist General Convention of Texas.

A letter expressing the committee's concern was sent to Sam Pace, chair-

man of the SBC Executive Committee, May 22 by George Gaston, chairman of the administrative committee and pastor of Willow Meadows Church in Houston.

The SBC Executive Committee will recommend to the annual meeting of the convention in New Orleans, June 12, that the budget allocation from the SBC to the Joint Committee be cut from \$391,796 to \$50,000.

The proposal will be one of three affecting the Joint Committee. The others will recommend that the SBC Christian Life Commission program statement be expanded to also include religious liberty issues and new guidelines will be established for the SBC Public Affairs Committee, whose 18 members make up the SBC representation on the Joint Committee, a coalition of nine Baptist bodies which has spoken to religious liberty and church/state separation issues for more than 50 years.

Writing as "friends in Christ," the Texas committee noted in the letter that the SBC budget was drafted by "competent and dedicated persons" and also cited the autonomy of the

Texas Baptist and Southern Baptist conventions.

It noted that a precedent was set for reconsideration of the budget when prior to the 1989 convention in Las Vegas, Nev., a move was made "in the interest of harmony" at the meeting that withdrew a proposal for a proposed Religious Liberty Commission.

"Our best evaluation of the decision to drastically reduce funds for the Baptist Joint Committee leads us to request your reconsideration," the letter stated. "We are apprehensive about the proposed budget's impact on Cooperative Program giving and on the spirit of our convention."

The letter noted that Texas Baptists have had close ties with the Joint Committee — three of its four executive directors have been Texas Baptists — and that in 1987 the state convention went on record as being committed to continued support of the Joint Committee should funds be diverted from it in the SBC budget process.

That 1987 action has resulted in more than \$10,000 each year being

The Second Front Page

# The Baptist Record

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Thursday, May 31, 1990

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## Board votes \$110 million financing for med center

By Tim Nicholas

The Mississippi Baptist Convention Board, in a special called meeting last Thursday, approved a \$110 million plan of capital financing for the Mississippi Baptist Medical Center.

The plan, which requires board approval to satisfy convention constitutional requirements, involves two bond issues now totaling \$78 million. It also permits the hospital to issue another \$32 million in bonds at some future date.

The hospital worked through the Mississippi Hospital Equipment and Facilities Authority which issued the first tax exempt group of bonds on May 7. The hospital borrows against proceeds of the sale.

According to hospital administrator Kent Strum, the entire \$52 million issuance was subscribed that day. These bonds will have a final cost of 7.66 percent. Another bond issuance of \$26 million is being sold, closing in July. These bonds are insured, said Strum. A third issuance of up to \$32 million was approved by the MBCB.

Such a bond sale would be linked to the purchase of Woman's Hospital in Flowood, which is being negotiated at the present time. Said Strum in an interview, "It is still not a 'done deal.'" He said MBMC is "moving forward" toward purchase of Woman's Hospital. The first two bond issuances will do two things for MBMC. They will allow it to remove liens on the hospital from the 1972 construction of the existing hospital facilities. And the bonds will

replenish a depleted cash reserve fund, allowing for new construction and renovation projects.

David Atchison of John Nuveen and Co., Inc., investment bankers, said that in 1976, debt retirement for the hospital was 10.6 percent of annual operating expenses. The refinancing project will drop that amount to 5.6 percent, said Atchison, whose company developed the project.

Before the vote by the MBCB, Bill Causey, executive director-treasurer of the MBCB, said "We are very comfortable with the arrangement." There was no opposition to the proposal. Said Strum, "This places us in a financially strong position for the coming years."

The MBCB Executive Committee met prior to the board, approving purchase of a music computer for the Church Music Department. The computer is connected to a keyboard and can print out whatever is played on the keyboard. It will cost \$6,191.02. It is a Macintosh CX2, to be purchased from Microage in Jackson.

The Executive Committee approved \$1,950 to be taken from escrow to be used for a project related to Mississippi's missions partnership with Illinois Baptists. It involves training Sunday School workers in the Peoria area.

The committee also voted to replace board members Carl Funderburk, who is moving from the Gulf Coast to Memphis, and James Fancher, who is

leaving Monticello to join the MBCB staff part-time.

Burn Page of Wiggins and Bobby Smith of Monticello, were approved as replacements for Funderburk and Fancher, respectively. Clarence Cooper Jr., of Grenada replaces Fancher as chairman of the missions and evangelism committee of the board.

Tim Nicholas is director of communications, MBCB.

## HMB cites critical need for volunteers

ATLANTA (BP) — With the Southern Baptist Convention annual meeting nearing, a "critical need" for witnessing volunteers has surfaced.

"We could use as many as 1,100 to 1,200 more people" in the door-to-door witnessing project, said Howard Ramsey, director of personal evangelism for the Home Mission Board.

A pastor-teacher has been assigned to each of the 117 participating area churches. Another 400 people have agreed to be part of neighborhood witnessing teams. However, Ramsey said he had hoped for more than 2,000 volunteers.

Participating New Orleans area churches also include 16 from the Gulf Coast Baptist Association in Mississippi, 35 National Baptist churches, one French-Haitian church, and five Hispanic churches.

Additional volunteers are needed to meet the requests of participating churches. Ramsey noted that one or two churches have said they will "take as many volunteers as are available."

The personal evangelism project will take place Saturday, and volunteers are asked to attend training sessions and a rally Friday.

Ramsey sees Friday's required training as one reason the number of volunteers is not what was expected. He said some people who would otherwise be willing to participate in the witnessing project could not come early.

The first meeting for the witnessing effort will be at 3 p.m. Friday, June 8, for pastor-teachers, followed by a 4:30 p.m. rally for all participants. The volunteers will visit homes of New Orleans area residents Saturday, and area churches will hold special evangelistic services Sunday morning.

Ramsey said he is not anxious about the project. "We'll just leave it in the hands of the Lord now," he said.

People willing to be involved in witnessing campaign should contact the HMB's evangelism department at (404) 898-7180 or 1350 Spring Street NW, Atlanta, GA 30309-9976.

(Continued on page 4)





## Brookhaven gives \$78,590 to Lottie

Bob Self, pastor of First Church, Brookhaven, presents a check for \$78,590 to Mar-jean Patterson, Mississippi WMU director. The check is the 1990 gift from First Church, Brookhaven, to the Lottie Moon Christmas Offering for Foreign Missions. The amount, said Self, "represents an amount equal to one-tenth of our budget." Seven years ago, First Church, termed "a strong mission-minded church" by Self, was giving about \$20,000 to the foreign missions offering. That amount has increased dramatically in the past few years. Last year the amount was \$60,000. The church participates in missions more directly. On May 26, a group of about 35 will travel to Nariz, Mexico, to work with a small church there. In previous trips there, the group has provided clothing and built several homes, basically 12 foot square enclosures, for the people. Their contact is Sammy Myers, a layman from Prentiss, who works in the area providing food, shelter, and spiritual help. The church is in the desert about 30 miles southeast of Lukeville, Ariz.

## Morris Ashcraft retires; committee seeks successor

RICHMOND, Va., May 17 — Morris Ashcraft, who for the past year has been acting president of the Southern Baptist Alliance-sponsored seminary at Richmond, retired from the post May 15.

Coinciding with Ashcraft's retirement, BTSR Chairperson Mary M. Strauss announced an eight-person search committee charged with finding a permanent chief academic officer for the new school.

Named to the search panel were Stan Hastey, executive director, Southern Baptist Alliance, Washington; Alan Neely, professor of missiology at Princeton Theological Seminary, Princeton, N.J.; Anne Thomas Neil, an educator and past SBA president, Wake Forest, N.C.; Ross S. Shearer, a retired U.S. government employee, Arlington, Va.; Strauss, of Hagerstown, Md.; John B. Trotti, librarian, Union Theological Seminary in Virginia, Richmond; Lynda Weaver-Williams, an educator and minister, Glen Allen, Va.; and Elmer S. West Jr., a former pastor, missionary, and denominational employee, Richmond.

Strauss announced a June 15 deadline for applications and nominations for the post, adding she has set the committee's initial meeting for June 18 in Richmond.

The announcement specifies the committee's choice will be a Baptist who holds an earned doctorate in a recognized theological discipline and is a committed churchperson desiring to work in an ecumenical and interracial consortium of theological institutions. BTSR is designed as a fourth partner institution in the Richmond Theological Center, which presently consists of Union Theological Seminary in Virginia, Presbyterian School of Christian Education, and the School of

Theology, Virginia Union University.

The new school's statement of purpose includes a pledge "to seek and maintain balance in gender and race" in the employment of faculty and staff.

In a letter advising Strauss and other members of BTSR's board of trustees of his retirement, Ashcraft cited family and health reasons. "... my wife and I have concluded ... that we are not able to make the necessary move to Richmond for me to be able to continue in this role," he said.

Ashcraft, 67, noted that May 15, the effective date for his retirement, also marked the first anniversary of his service in the post of acting president, added, "We have confirmed during this year that we do not have the necessary resources, health, and energy for this effort at this stage of our lives."

The former dean of the faculty at Southeastern Baptist Theological Seminary expressed optimism that BTSR will open in the fall of 1991, as announced by trustees earlier this year.

He underscored several key developments as sources for optimism, including receipt on May 14 of \$107,341 from Calvary Baptist Church, Richmond, and the move on May 10 from temporary quarters at Presbyterian School of Christian Education to leased space at Northminster Baptist Church. In addition, he noted, all required legal documents are in order, including a charter, by-laws and a certificate of tax-exemption.

Ashcraft also emphasized his decision was to retire, not resign, noting both he and trustees "knew at this time last year when you asked me to serve in this capacity that it would be temporary, perhaps only a year."

# Claims show ministers under stress

DALLAS (BP) — Stress-related illnesses and maternity expenses accounted for most of the \$64.2 million paid in 1989 medical claims for Southern Baptist church personnel and seminary students.

Last year, church and seminary medical plan participants filed 256,552 claims totalling \$64.2 million. The church and seminary insurance programs are administered by the Annuity Board of the Southern Baptist Convention.

"Even though we have raised rates the last several years, we still are not collecting enough premiums to offset the claims. We must take money out of reserves to pay the bills," said John Dudley, senior vice president of the

Annuity Board's insurance services division. Premiums collected to pay claims in 1989 totalled \$56.1 million, he said.

"When you look at the numbers," Dudley continued, "you get the feeling that our preachers are under tremendous amount of stress that adversely affects their health."

"Most of the medicine ordered through our prescription drug program is for problems such as ulcers and high blood pressure," he said.

"Our people took nearly 4.2 million pills last year at a cost of \$1.8 million for these problems and other stress-related illnesses. The No. 1 diagnosis in total hospital claims cost was psychosis, and psychosis was ranked

10th in number of hospital admissions."

Like other medical plans nationwide, the Annuity Board medical programs are feeling the crunch of rising maternity expenses.

Dudley said that church and seminary participants have a higher cost per birth than the national average. "Our people pay an average of \$2,711 per birth while the national average is \$2,560."

"We paid nearly \$4 million for 1,052 babies last year. Nearly 200 of the newborns had complications," Dudley said. He noted that the average hospital stay for newborns was 3.3 days and cost \$1,565 per child. Some 1,450 expectant mothers were admitted to the hospital for an average of 2.69 days. Maternity admissions include false labor, delivery and antepartum or postpartum complications. The average cost per admission was \$1,659.

Dudley noted that the primary function of medical insurance is to provide benefits in case of a catastrophe.

"The most frequent cause of bankruptcy for individuals is medical expenses incurred in catastrophic illness. We want our plans to help those who need it most."

"In 1989 we paid 99 claims that exceeded \$50,000, including five liver transplants. We paid almost \$6 million in medical benefits for only 32 people," he said.

"The largest number of claims are filed by our young people while the most expensive claims are filed by those nearing retirement," Dudley said.

## Texas . . .

(Continued from page 3)  
times, the letter stated.

Gaston told the Baptist Standard, the Texas Baptist weekly newsjournal, the letter was suggested by A.E. Fogle, layman and committee member from First Church of Abilene. "We did not want anything to be done that would hurt the Cooperative Program," said Gaston, "and it was interpreted that the proposed action in regard to the Baptist Joint Committee could cause a potential drain on the Cooperative Program."

Toby Druin is associate editor, Baptist Standard.

## Support for Honeycutt floods Southern

LOUISVILLE, Ky. (BP) — Trivia question: Which takes longer for Roy L. Honeycutt to read — "War and Peace" or a recent week's mail? The answer may be a toss-up.

During the week of May 21-25, the president of Southern Seminary received more than 2,000 letters and postcards from Southern Baptists in 23 states and several foreign nations. Volunteers who helped Honeycutt open the mail found only one letter that was not clearly supportive. Letters of support poured into the Louisville, Ky., seminary campus following news reports of questions about Honeycutt's belief in the Bible raised by a first-year seminary trustee. In a 16-page document, 25-year-old pastor Jerry Johnson of Aurora, Colo., charged Honeycutt and several other faculty members with "doctrinal infidelity." Following criticism of excerpts from Honeycutt's writing in several Old Testament commentaries, Johnson

wrote, "One would have to be as blind as a mole not to see that Dr. Honeycutt just does not believe the Bible."

The document, circulated to seminary trustees just before their annual meeting in late April, also was published in the Southern Baptist Advocate, an independent newspaper.

Since then, Honeycutt has responded in writing and in alumni gatherings in four states. In statements reaffirming his commitment to the authority of Scripture, the 63-year-old Old Testament scholar has charged Johnson with precipitating "an unprecedented crisis" at Southern Seminary.

Johnson's accusations, said Honeycutt, "strike at the very heart of my own ministry and at the foundation of the Southern Baptist Convention's oldest seminary. Like a rainstorm that becomes a ravaging hurricane, these charges threaten to inflict irreparable damage upon the seminary and upon individuals and their families."

While seeking to address the charges, Honeycutt said he has been "deeply moved" by the outpouring of support for him and the faculty. Reading the letters of prayer support, he said, has "been one of the most meaningful and encouraging experiences of my 44 years of ministry."

## 486 attend association workshop

The annual Associational Officers Interpretation Workshop, May 15, at Alta Woods Church, Jackson, drew 486 associational officers. Each of these officers received training in their various offices and were equipped to train officers on the church level back in their respective associations.

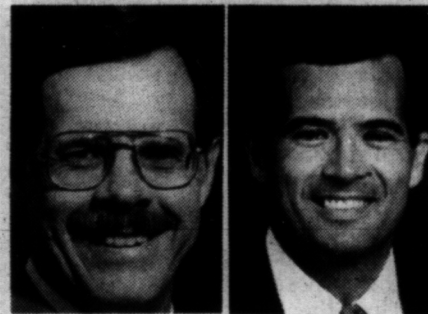
Featured speaker for the meeting was T.W. Hunt, of the Sunday School Board, who spoke to the general session on the launching of Bold Mission Prayer Thrust. The prayer thrust is being promoted as a foundational emphasis in support of Bold Mission Thrust.

"BMT is a Southern Baptist effort to make certain all persons in the world have an opportunity to hear and respond to the gospel message by the end of the century," Hunt also spoke to directors of missions and to 31 associational prayer coordinators concerning how to begin intercessory prayer groups in Mississippi churches.

One of the goals of Bold Mission Prayer Thrust is for every association to have a BMPT coordinator who helps churches organize intercessory prayer groups. A planning guide for these coordinators is available from the Church Administration-Pastoral Ministries Department, Box 530, Jackson, MS 39205.

The training meeting at Alta Woods is coordinated by Chester Vaughn, MBCB program director.

## Family Week at Gulfshore: "The Fabric of Freedom"



Trull

Register



Greer  
minister of music.

The Family Week program at Gulfshore Baptist Assembly, begins with supper on July 2 and concludes after lunch on July 6. Registration

opens at 1:30 on the first day.

Family Week pastor will be Dean Register, pastor of First Church, Gulfport.

Music leader will be Hubert Greer, a music evangelist from Brookhaven. Keith Carpenter, a layman from Fulton, will give dramatic chalk talks. His work is a repeat feature back by special request from last year's participants.

Randy Oswalt, a layman from First Church, Vicksburg, will offer leadership conferences on family ministry. Other conference leaders include Joe Trull, associate professor of Christian ethics at New Orleans Seminary, and Dewey Wise, a family counselor in private practice in Gulfport.

There will be a special seminar for pastors entitled "Understanding the pastor's role in family ministry."

Separate conferences are planned for preschoolers, children, and youths.

To make a reservation for Family Week, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571, phone 452-7261. Include \$60 per family for deposit. Special family rates are available.



# Students leave for Leningrad, for historic mission project

NASHVILLE (BP) — Ten college students and two student ministry leaders from Tennessee have become the first Southern Baptists to embark on a volunteer missions project in the Soviet Union.

The Tennessee team is the first of four state student ministry teams that will spend two and one-half weeks each throughout the summer renovating a church in Leningrad.

The project is a joint venture of the student ministry department of the Southern Baptist Sunday School and Foreign Mission Boards. This is the first mission project that Southern Baptists have been allowed to conduct in the Soviet Union, according to Brad Gray, student ministry department world missions consultant.

The Tennessee team left Nashville International Airport May 20 and will return June 8. They will be followed in Leningrad by teams from Texas and Mississippi, with a joint team from Alabama and Kentucky.

Visas from the Soviet Embassy in Washington were cleared only on Friday before the Tennessee team departed on Sunday, making departure plans tenuous. Visas have not yet been cleared for the remaining teams.

The team members' business visas, rather than the usual tourist visas, will allow them to stay in the homes of church members rather than in government-approved hotels.

Gray said visiting Baptists have never been allowed to stay in homes before. The business visas also allow greater freedom of movement instead of following a rigid government-

approved itinerary.

The teams plan to use the freedom to do some Christian witnessing and speaking to area congregations, said Rodney Wilson, associate director of student ministries at the Tennessee Baptist Convention and project team leader.

The team is taking Russian-language New Testaments for use in witnessing opportunities, Wilson said.

The students have been scrambling to learn a few Russian words since they were selected for the project six weeks ago. But Jeremy Wilcox, a Vanderbilt University student from Madisonville, Ky., will have an opportunity to test the Russian language he has learned during his past two years in college.

"I never had a clue I would be going to Russia like this," Wilcox said.

Wilcox first took Russian to meet a foreign language requirement but liked it and majored in Russian.

In addition to his language skills, Wilcox gained construction skills through working with his father, who is a building contractor. "But I never worked on a cathedral before," he said.

All of the team members have construction experience, and several have built houses. Each was selected because of a particular construction skill, said Ircel Harrison, director of student ministries for the Tennessee Baptist Convention.

The students were selected from 50 applicants from campuses across the state. "The team is well-prepared and

has the technical skills to do the work. We had a bunch more who could have gone. They all were well qualified, but we had to pick 10," Harrison said.

The students will renovate a building that originally was a Russian Orthodox cathedral built around the turn of the century. With the communist takeover, the building became a factory warehouse, was bombed during World War II, and has fallen into disuse. The Soviet government recently gave the building to the Temple of the Gospel church in Leningrad.

The refurbished building is expected to house a school and mission-related ministries, as well as worship and education space for the congregation, said Pastor Sergei Nikolaev.

The Foreign Mission Board has allocated \$150,000 for materials to be used in the renovation.

The Tennessee team will be responsible for replacing cracked and damaged stucco on the building, said Bob Hall, Baptist Student Union director from the University of Tennessee at Knoxville, who will supervise the construction work.

The other teams will have other specific assignments with an objective of having the building as nearly completed as possible by the end of the project.

In addition to raising their own funds for the trip, the Tennessee team packed an array of hand tools that they will use, leave for the other teams and then leave for the church to use later.

White writes for BSSB.



NASHVILLE — Rodney Wilson, left, associate director of student ministries at the Tennessee Baptist Convention, shows a Russian language New Testament to Matthew Evans, from Brownsville, Tenn., a junior at the University of Tennessee at Knoxville, as they wait for their flight to Leningrad at Nashville International Airport. A Tennessee team to Leningrad will be followed by teams from Texas and Mississippi and a joint team from Alabama and Kentucky. (BP photo by Frank Wm. White)

## Honeycutt refutes attack

LOUISVILLE, Ky. (BP) — Defending himself and the institution he represents before largely partisan audiences, Southern Seminary President Roy L. Honeycutt has decried widely circulated accusations of a 25-year-old seminary trustee.

The president of the Louisville, Ky., seminary spoke May 15 at a moderate rally in Louisville, attended by about 450-500 people. He addressed about 50 alumni the morning of May 16 in Nashville and 525 alumni and supporters May 17 in Atlanta. He is to speak to similar audiences May 22 in Birmingham and Montgomery, Ala.

Honeycutt's appearance before the Louisville rally marked his first public forum dealing with the Southern Baptist Convention controversy since the SBC annual meeting in St. Louis three years ago, he said.

Noting that he had tried to be consistent with the SBC Peace Committee's recommendations adopted by the convention, Honeycutt said he had remained silent. Yet he told about 50 people in Nashville that the Bible says there is a time to speak.

"Recent events at Southern Seminary have created a new context in which it is now wrong to be silent," he said. "This is not the time for silence. As president, it is time to speak frankly as an advocate for Southern Baptists' senior seminary."

Honeycutt told the alumni that he intends to go and "tell it on the mountain, over the hills and everywhere" that Southern Seminary and its faculty "are committed to the Lordship of Christ and the authority of the Bible."

He also assured the alumni he intends to spread the word that "Roy Honeycutt functions with integrity as president of Southern Seminary and that he believes the Bible is God's inspired Word."

In prepared remarks Honeycutt dealt exclusively with recent charges by seminary trustee Jerry Johnson, pastor of Central Church in Aurora, Colo. Johnson wrote a document called "The Cover-up at Southern Seminary" that calls into question scriptural beliefs and practices of the seminary president and several faculty members.

Decrying all of what was written, Honeycutt said Johnson makes his most "unreasonable accusation" in stating, "One would have to be as blind as a mole not to see that Dr. Honeycutt just does not believe the Bible."

Honeycutt replied that since the age of 9, when he made a profession of faith in Jesus Christ, his commitment to the Bible as the Word of God has

been "a dynamic and integrating focus of my life."

"Since I learned to read, I cannot recall a time when I didn't read the Bible, treasure its divine truths and seek to live out of its revelation," Honeycutt said.

Honeycutt noted that he began study of the Bible in an academic setting in 1947, "about 18 years before the author (Johnson) of the coverup article was born." Honeycutt concluded that Johnson's accusation that Honeycutt does not believe the Bible "remains beyond my comprehension." It was the Bible, he said, that "brought me the good news of Jesus, voiced my call to the ministry and still sustains me daily through circumstances such as these accusations."

Following Honeycutt's presentation in Nashville, James Sullivan, retired president of the Baptist Sunday School Board, asked to speak to the group.

Sullivan said he was heartbroken about the rumors spreading across the convention regarding Honeycutt's belief in the Bible. He then related an experience when he preached at Ridgecrest (N.C.) Baptist Conference Center shortly following World War II. "When I gave the invitation, a number of people came forward," Sullivan recalled. "One of those who came forward with an open Bible in hand, seeking God's will for his life, was Roy Honeycutt."

Sullivan reported that he later talked with Honeycutt, who again had his Bible open. After much prayer, Honeycutt surrendered his life to the ministry, Sullivan noted.

"I would trust my life to him and his commitment to God's Word," Sullivan insisted.

Honeycutt was followed on the platform by Carolyn Weatherford (Continued on page 7)

## Lebanese seminary endures shelling

MANSOURIEH, Lebanon (BP) — Artillery shells injured a Lebanese Baptist woman and damaged the Baptist seminary complex in mid-May in Mansourieh, Lebanon, a village east of Beirut.

Iskander Kusta suffered a broken arm and bruises when hit by flying debris as an exploding shell tore through the bedroom wall of her home in Mansourieh. Her husband and son were uninjured.

A shell also exploded in the seminary complex, narrowly missing Wissam Hadda, 11, who was running across an open area toward a bomb shelter. Hadda's sister works for Baptist Publications, located in the complex.

The blast sprayed razor-sharp shrapnel against several buildings in the complex, breaking windows in the chapel, kitchen, administration offices, and a house. It also severed electrical wires and water pipes.

Another shell exploded just outside the seminary complex but did no damage, reported Southern Baptist

representative Emmett Barnes. Barnes continues to administer many of the seminary's programs from his base on the Island of Cyprus.

Occurring without warning, the shelling ended a period of relative calm that had prevailed in the area since the last period of intense fighting in January and February.

Seminary classes have continued despite the latest shelling. A new student recently enrolled, bringing the number of students to nine. Nidal and Wissam Arnouk, a Syrian couple, are expected to graduate in June.

All students and some of the seminary teachers now live on the seminary complex. Transportation has become too difficult for commuting to class, Barnes said, and the seminary is considered safer than the homes of some students. In recent days many Baptists have been sleeping in a bomb shelter beneath one of the seminary buildings or in an underground recording studio.

A radio station operated at least six hours a day by Lebanese Baptists has

expanded its programs of Christian preaching in recent days. The station's signal extends throughout Beirut and the surrounding hills, reaching a potential audience of about 1 million people.

A key concern of the Baptists is the need to get a new diesel generator to provide electrical current for the seminary, publishing house, media studio and a Baptist church that meets on the complex. The existing generator also supplies current for heavy-duty pumps that bring water from deep wells for use in homes on the complex.

Such heavy use each day taxes the unit's capacity, Barnes said. Beirut's electrical system has been left in shambles by years of fighting.

Along with physical needs, Lebanese Baptists feel depressed and alone amid the constant turmoil, Barnes said. "They feel that somehow people have forgotten them. But our Baptist people want to feel they're not forgotten, that people are praying for them," he said.

## "Mommie" Maston sets example for seminarians

FORT WORTH, Texas (BP) — For more than 60 years, the home of T.B. and Essie Mae Maston buzzed with activity.

But in one six-month period, that changed. With the death of the Mastons' 61-year-old invalid son in 1987, followed by Maston's death the next spring, life for Mrs. Maston would never be the same.

And while the woman Maston affectionately called "Mommie" during

their 67 years of marriage lost a husband and son, she has remained "Mommie" to her second son, Eugene, and hundreds of Southern Baptists.

At 91, Mrs. Maston still is mothering those around her. Each week she drives herself to local nursing homes to visit friends, and she continues teaching a Sunday School class at Gambrell Street Church, a role she has filled for more than 60 years. Her

class, the Timothy, Eunice and Lois Class, is for women over 80.

She will be recognized June 13 during the Southern Baptist Convention in New Orleans by Southwestern Seminary as a distinguished alumna. She graduated with a master of religious education degree in 1923.

"It's not so lonely out there when your mind's on what you're doing," she said.

Ezekiel 33:32: "And, lo, Thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument." Music with its lovely lilting harmony can lift the soul unto realms of peace and beauty. The lovely tones, can be soothing and refreshing. A God-given voice stirs the heart as it interprets the feeling and emotion of the singer. Symphonies with their blended oneness and overtones create enjoyment for listening pleasures. The Psalms of David, as he played the harp, soothed the troubled spirit of Saul. Beautiful music is truly "a pleasant voice" to be enjoyed. — Lena Scott Price, Jackson





**HISTORIC TRANSPORTATION:** Southern Baptists who want to view historic sections of New Orleans while their annual meeting convenes in the city can take the St. Charles Avenue streetcar, the oldest continuously running street railway in existence. It rolls beneath huge, arching oaks past miles of mansions. (BP photo by Ron Calamia, courtesy Greater New Orleans Tourists & Convention Commission.)

## Chapman: "Authority is the real issue"

By James H. Cox

**LEXINGTON, Ky. (BP)**—Underscoring that scriptural interpretation and politics are not at the heart of the 11-year struggle raging within the Southern Baptist Convention, Morris Chapman cited a different reason for the controversy.

Authority of the Bible is the "real issue" the conservative SBC presidential candidate said May 15 in Lexington, Ky.

Recounting his pilgrimage to the forefront of the battle, Chapman told 177 people, mostly pastors, at a noon luncheon at Porter Memorial Church that his "simple faith" of his childhood in Mississippi is "as real to me now as it was then."

"I believe in the same inspired, infallible, inerrant Word of God today that I did then," he said.

Chapman, pastor of First Church of Wichita Falls, Texas, observed that Southern Baptists presently have in process a "course correction." His experience has indicated that "when the rule of 'live and let live' is applied," everything naturally drifts "to the left," he said.

"But in order for the course correction to be completed," Chapman admonished, "it was necessary to turn upstream." A lot of tension became a "necessary byproduct," he added.

Chapman suggested that Southern Baptists are "well on their way" to finishing that "directional shift." He prays for completion of it, "so we may get on with our mission" and that the word of God "might explode in our hearts in order that the world might know Jesus," he noted.

In a question-and-answer period following a 45-minute address, Chapman gave his personal stance on several issues:

— Priesthood of the believer. "I believe with all my heart that every person has direct access to the Lord Jesus Christ. I can pray to him (Jesus), and he will answer the question in my heart. This does not mean you can believe anything you want to and still be free to be called a Southern Baptist."

— Prayer in public schools. "While resolutions adopted by the SBC are not binding, the last word we have on this matter is contained in a resolution adopted in 1982 favoring a return to public prayer in the classroom. That is my position."

— Abortion. "I believe life begins at conception. I am grateful Southern Baptists have an annual observance for sanctity of human life and that we are in a day when adoptions exceed abortions."

Calling his appearance at Lexington and later that day at Crescent Springs, Ky., a "divine assignment," Chapman emphasized, "This (meeting) is not a political rally."

He has not joined any political coalition but has been doing "what the Lord convicted me to do," he said.

It is "imperative" that Southern Baptists "pledge our allegiance to a perfect word from a perfect God," Chapman insisted.

"People of every persuasion" suggest that 85 to 90 percent of all Southern Baptists believe in the "infallibility and inerrancy of God's word," he added.

At the conclusion of the two-hour Lexington meeting, William L. Hancock, who presided, emphasized, "We're not telling anyone how to vote" for SBC president.

Cox is associate editor, Kentucky's Western Recorder.

# Ingraham to challenge church-state proposal

By Dan Martin and Marv Knox

**NASHVILLE (BP)**—A proposal to shift responsibility for and funding of religious liberty concerns from the Baptist Joint Committee on Public Affairs to the Southern Baptist Christian Life Commission will be challenged at the annual meeting of the Southern Baptist Convention (Baptist Record, May 24).

Frank Ingraham, a Nashville attorney and former member of the SBC Executive Committee, sent a letter May 8 to SBC President Jerry Vines announcing he will challenge an Executive Committee recommendation which would assign responsibilities for religious liberty to the CLC.

Although the letter was addressed to Vines, pastor of First Church of Jacksonville, Fla., Ingraham noted it is an "open letter concerning separation of church and state issues," and sent copies to Baptist Press and state Baptist newspapers.

Ingraham said he will challenge the actions during the annual meeting of the SBC, scheduled June 12-14 at the Louisiana Superdome in New Orleans.

In its February meeting, the Executive Committee adopted a recommendation to add religious liberty concerns to the program statement of the CLC, the moral and social concerns agency of the 14.9-million-member denomination.

The Executive Committee also recommended cutting the allocation to the BJCPA by 87.24 percent, from \$391,796 in 1989-90 to \$50,000 in 1990-91. The budget also increases the allocation to the CLC by 40.70 percent, from \$897,508 in 1989-90 to \$1,262,836 in 1990-91.

Ingraham's announcement of his intention to challenge the changes in the program statement and budget was one of four matters relating to the issue to arise recently. Others are:

— Oliver S. Thomas, general counsel of the BJC, wrote to Sam Pace, chairman of the Executive Committee, asking for an opportunity to appear before the Executive Committee in its June 11 pre-convention meeting in New Orleans, in order to present "full, fair and accurate information" on the BJC.

— Fifteen Southern Baptist church historians signed an open letter to Southern Baptists urging them to "continue funding the Baptist Joint Committee at its present level."

— Richard D. Land, executive director of the CLC, continued his pledge of "strict neutrality" on the issue but described its implications for a group of Maryland/Delaware Baptists.

Ingraham told Vines he will make a motion that the "program statement

of the CLC remain as previously assigned by the SBC and that the CLC be congratulated for its work and its trustees directed to emphasize the presentation of Southern Baptist insights on morality and social ethics to our government in Washington, D.C."

He also said he will make a motion to amend the proposed budget to reflect a 1.89 percent budget increase for the BJC and CLC, "which is in line with the increase granted the other SBC entities."

In the budget proposal, the other entities of the SBC received a 1.89 percent increase.

Ingraham said what he proposes to do supports "the traditional Baptist position on the separation of church and state rather than flowing with the present attempt to shift our emphasis from separation to accommodation on religious liberty issues such as school vouchers, religious entanglement in government, and governmental control of church affairs."

Presentation in the open letter is being done, Ingraham said, "in order to provide the messengers the opportunity to study and prayerfully consider the contemplated departure from our traditional position on separation of church and state."

In his letter to Pace, the BJC's Thomas took exception to a report of the Executive Committee, titled "Some Reasons for the Southern Baptist Convention 1990-91 Budget Allocation to Support Religious Liberty and Separation of Church and State."

He asked for time during the pre-convention meeting to "provide... the opportunity to review the document in order to correct its factual errors before it is presented to the SBC."

"Correcting all of the factual errors contained in the... document requires a more lengthy and detailed response than this letter will reasonably allow," said Thomas in his three-page letter.

Pace, director of Baptist associational missions in Lawton, Okla., told Baptist Press his intention is to put the request on the agenda for a meeting of the officers of the Executive Committee June 10.

"I will ask the officers to give serious consideration to this. What we do will be determined by the officers," he said.

The church historians' letter cites the late George W. Truett, former SBC president and pastor of First Church of Dallas, who said Baptists' "contention was won in these United States and written in our country's Constitution, that church and state must, in this land, be forever separate and

free, and that neither must ever trespass upon the distinctive functions of the other."

"For over 50 years, the Baptist Joint Committee on Public Affairs has aided Baptists in their continuing efforts to maintain that vision," the letter states. "During that time, the Joint Committee has presented a united Baptist voice in response to issues of religious liberty and the separation of church and state."

"Through its work, the representatives of numerous Baptist traditions have been able to work together to uphold the principles for which many of our forebears experienced persecution, imprisonment and even death."

"In its untiring work in the halls of national government, the Baptist Joint Committee has developed a reputation for integrity and conviction in articulating the Baptist cause. It represents the best of the Baptist tradition of dissent and conviction in matters of religious liberty."

Signers of the letter described themselves as "persons charged with providing instruction in the history of the people called Baptists." In that role, they urged messengers to the SBC annual meeting in New Orleans "to continue funding the Baptist Joint Committee at the present level."

"We also affirm our belief that the Baptist Joint Committee represents the best organization for representing Southern Baptist ideals regarding religious liberty and that it offers opportunity to work with other Baptist groups throughout America in addressing those issues of separation of church and state which we hold dear," their letter says. "It is our prayer that Southern Baptists will continue their participation in the work of the Joint Committee in order that the historic Baptist witness of freedom and liberty may not be deterred, divided or compromised in any way."

The letter was circulated informally among church history professors at Southern Baptist seminaries and some colleges, said Bill J. Leonard, professor of American Christianity at Southern Seminary in Louisville, Ky., who drafted the letter.

Signers are Bill Pitts, Baylor University, Waco, Texas; Earl Joiner, Stetson University, DeLand, Fla.; G. Thomas Halbrooks, Southeastern Seminary, Wake Forest, N.C.; Hugh Wamble, Midwestern Seminary, Kansas City, Mo.; Carolyn Blevins, Carson-Newman College, Jefferson City, Tenn.

Also Claude L. Howe Jr., New Orleans Seminary; C. Douglas Weaver, Brewton-Parker College, (Continued on page 13)

## Van Gauthie won't allow nomination

**DOTHAN, Ala. (BP)**—Van Gauthie, pastor of Calvary Church of Dothan, Ala., will not allow his name to be included in a list of alternate nominations proposed by David Montoya of Gravette, Ark.

Montoya, pastor of First Church of Gravette and an Arkansas member of the 1990 Southern Baptist Convention Committee on Nominations, announced March 23 he would challenge some of the people nominated by the Committee on Nominations.

The Committee on Nominations annually nominates people to serve on the boards of trustees of the 24 entities

associated with the SBC.

On May 3, Montoya announced a list of 32 "alternate nominations" to those proposed by the Committee on Nominations. Gauthie was listed as being an alternate nomination for the board of Southwestern Seminary, Fort Worth, Texas.

Gauthie told Baptist Press he had not been contacted by Montoya for permission to include his name on the list.

"He (Montoya) never talked to me. I am neither attacking nor supporting him. I simply was not contacted. You

cannot say no until you have been asked to say yes," he said.

Montoya told Baptist Press he thought he had contacted every one of the 32 names on his list. "I made a mistake in my paper work and marked that I had talked with him when I had not," Montoya said.

He added, "I nominated him because he is not political. He is a good man, a conservative man. He seemed to me someone the convention should consider."

Montoya said he had written to Gauthie apologizing for the error.



## Behind the torn curtain Killed for his love

By Dan Wooding

In his latest letter, journalist Dan Wooding looks at the tragic killing of American missionary William Robinson in Lebanon and tries to make some sense of it.

William Robinson knew that one day it could happen. And on the night of March 27 it did. In a blaze of automatic gunfire in his southern Lebanon home, the Christian layman was cut down by masked gunmen.

Fifty-six-year-old William Robinson, an American missionary, went to the Middle East seven years ago from the Chicago area and since 1985 has been operating a children's home in southern Lebanon.

Despite the fact that Lebanon is the most dangerous place on earth to live, Robinson, a former Marine, and his family, began caring for retarded children. Robinson occasionally brought children from the home into Israel for treatment. Lebanese reporters quoted sources as saying 29 children were under Robinson's care in the home, an abandoned school in the village.

The red light went on for local Shiite Muslims when they discovered he was planning to buy more land to establish a home for the elderly in the area. They believed that the American intended to establish a Jewish settlement on the land.

He was obviously living on borrowed time.

The Lebanese National Resistance Front, a group composed of the Lebanese Communist Party and other small leftist parties, have since claimed responsibility for the cold-blooded murder.

Press reports from Lebanon say that Robinson was killed by three intruders who broke into his home in Rachaiya el Foukhar, a village on the edge of the security zone near Mount Hermon.

Robinson's wife, Barbara, his four sons, and the Lebanese children were in the house but were not injured.

William F. Wolford, head of the International Christian Embassy in Jerusalem, said that Robinson's wife told him that masked men entered their home tied her up and shot her husband. He rejected Lebanese leftist accusation that Robinson planned to set up a Jewish settlement.

"They claimed Bill worked for the CIA, the KGB, the (Israel) Mossad," he said. "But he was only trying to help

orphans and handicapped children. He was not even pro-Israeli. He was not particularly sympathetic to Israel."

In Washington, D.C., State Department spokeswoman Margaret Tutwiler said Robinson and his family had been warned repeatedly to leave Lebanon because of the extreme danger to Americans living in the area.

She said the State Department refused twice in recent months to validate Robinson's passport for Lebanon because of the danger. U.S. passports are not valid for travel to Lebanon without special endorsement.

Nevertheless, Tutwiler said, "we deplore this act of terrorism against an American citizen."

For Tim Goble, president of Fellowship of World Christians and teams director for ASSIST, news of Robinson's murder brought back memories of his own experiences working on short-time missions in Lebanon in 1983.

"It is no coincidence that this atrocity was the work of Shiite Muslims and the Communist Party in Lebanon claimed responsibility for it," he said. "Robinson's execution took place just hours before Ramadan started. This is a time when Muslims are required during daylight hours to abstain from sex, tobacco, and alcohol."

"The hatred between the Muslims and the Jews continues to grow every passing day. Only Jesus can bridge that gap and bring peace to our troubled world."

The cold-blooded killers were able to start their fast on a high. They had killed a Christian.

So why did Robinson do his work? Could it be that he was following his Lord in caring for the downtrodden?

There is a saying that people don't care how much you know until they see how much you care.

That was the slogan of William Robinson. And that caring cost him his life.

Dan Wooding is an award-winning British journalist now living in Southern California where he is the president of ASSIST (Aid to Special Saints in Strategic Times.) He is the author of two twenty-three books, including his autobiography, TWENTY SIX LEAD SOLDIERS. Wooding is also the vice-president of Promise Publishing in Orange, Calif.

For more information on ASSIST, write: ASSIST, P. O. Box 41179, Pasadena, CA 91114-8179.

## SBC hopefuls discuss cost of campaigns

By Toby Druin

DALLAS (BP) — Political campaigns cost money, even when they are political campaigns for denominational office, as in the case of the current efforts being conducted by Morris Chapman and Daniel Vestal for the presidency of the Southern Baptist Convention.

Where does the money come from to finance travels across the SBC, which stretches from sea to shining sea? Certainly not from church budgets.

Both Chapman and Vestal were questioned about campaign expenses by the Baptist Standard.

The question posed to each was: "You have been traveling rather extensively. Who has paid for your expenses? Would you be in favor of convention action requiring full disclosure of campaign expenditures?"

Chapman said when he gave permission for his nomination there were no funds available for travel in behalf of his candidacy. He said his congregation, First Church of Wichita Falls, Texas, has established a designated fund to which members have made contributions. He did not say how much has been received nor how much he has spent in traveling.

"I have received relatively small contributions from other individuals outside the church," Chapman said. "In many instances those who have invited me to speak have been able to cover my expenses."

Questioned about a reported contribution to him by Rapha, the Houston-based hospital counseling ministry, Chapman acknowledged he had received funds from Rapha President Robert McGee, but said the amount would have to be divulged by McGee.

The Standard contacted McGee who acknowledged he had contributed \$5,000 to Chapman for travel expenses shortly after it was announced in February that Chapman would be nominated.

McGee told the Standard that he and Chapman had been friends for "two or three years" and that he has been at First Church, Wichita Falls, for a conference. Chapman was master of ceremonies for the Rapha luncheon at the Southern Baptist Convention in Las Vegas last year.

"Morris called and told me he was going to run (for the SBC presidency)," said McGee, "but he said he was in a (financial) bind to fly places to get started."

"He didn't ask for any money, but I sensed he needed money and gave him \$5,000."

The gift "didn't have anything to do with politics," McGee added.

He is concerned that the Rapha ministry not be seen as political, McGee said, and has offered Vestal the opportunity to invite people to the Rapha luncheon this year in New Orleans. He probably also would have given Vestal travel money if he had asked for it, he said.

Asked to comment on the offer of luncheon invitations, Vestal said the offer had come from a Rapha representative but that he had declined because scheduling and time constraints will keep him from attending the luncheon.

"Rapha has been very gracious to me in seeking to keep me informed of

their ministry and has extended to me an invitation to be a part of their meetings," Vestal said. "I did attend last year in Las Vegas. I pray for their ministry and wish them well because I do think they help some people."

Like Chapman, Vestal said his church, Dunwoody Church in suburban Atlanta, has set up an account and members of the church and of his former congregation, First Church, Midland, Texas, have made contributions. Last year the Dunwoody Church put up some \$20,000 to distribute the tape recording of Vestal's announcement of his 1989 candidacy across the convention.

Through the first week of May this year, Vestal said, he had spent between \$8,000 and \$10,000 in traveling. He has also been taken on two trips by Jim Lacy, a Midland oilman who has used his private plane.

Both candidates also have different entities working on their behalf.

Baptists Committed to the Southern Baptist Convention will mail an eight-page newsletter to some 45,000 Southern Baptists next week at a cost of \$12,000 to \$14,000. Field director David Currie said it will tell of Vestal's endorsement by 304 retired foreign missionaries, endorsements of Vestal by Richard Jackson, pastor of North Phoenix Church and Jim Denison, pastor of First Church, Midland; and the five priorities Vestal says he would follow if elected president.

Jimmy R. Allen, who noted he was the "unpaid volunteer chairman of the Baptists Committed executive committee," said the organization has given no money to Vestal.

"We see ourselves as a group of volunteers who do education on what Baptists are and what Baptists ought to be doing as a mission-minded, religious liberty concerned, priesthood of the believer emphasizing people."

The fact that we are supporting Daniel Vestal is just an outgrowth of that philosophical, informational and educational program.

"We are affirming a basic centrism position and Daniel Vestal just happens to be the candidate who is affirming those principles."

Baptists Committed reportedly paid for the local telecast of a Vestal program in Las Vegas last year immediately before the convention. Vestal said he did not know who paid for them. Oeita Bottorff of the BC Houston office said the two telecasts, which cost about \$800 each, were paid for by two individuals, whom she said she was not at liberty to identify.

SBC Today, an independent paper edited by Jack U. Harwell, and published in Atlanta, has a monthly circulation of 15,000 and while dealing with a broad range of issues is unabashedly "moderate-conservative" in its editorial approach and supports Vestal for the SBC presidency.

Chapman has been touted for the presidency in two publications, the Southern Baptist Advocate, and the Southern Baptist Communicator, both independent publications in spite of the use of "Southern Baptist" in their names.

Both Chapman and Vestal told the Standard they would be in favor of full disclosure of campaign expenditures.

Toby Druin is associate editor, the Baptist Standard.

## Centurymen will sing enroute to New Orleans

The Centurymen, a group of Southern Baptist ministers of music, will hold a series of concerts on their way to perform at the Woman's Missionary Union annual meeting in New Orleans.

The group, sponsored by the Radio and Television Commission, consists of 135 men, including five Mississippians. Membership is by audition.

First Church, Hattiesburg, will host the group on June 5 at 7:30 p.m. The next day, the Centurymen will be in Memphis at Union Ave. Church at 7 p.m., returning to Mississippi on June 8 for a concert at First Church, Jackson, at 7 p.m.

June 9, they will be at First Church, Bay Minette, Ala., and the next day, June 10, at First Church, Pascagoula, at 11 a.m.

The evenings of June 10 and 11, the Centurymen will sing at the WMU annual meeting in New Orleans. Both performances will be at 7 p.m.

Mississippians who are members of the Centurymen include L. Graham Smith, director of the MBCB's Church Music Department; Raymond Ball, music staffer with the Baptist Book Store; Lester Mason, minister of music at Harrisburg, Tupelo; Jim Hayes, minister of music at First, Hattiesburg; and Gary Anglin, minister of music at First, Pascagoula.

The group has produced 10 record albums and is regularly featured on "The Baptist Hour" and "Sounds of the Centurymen." Buryl Red is director of the Centurymen.



TASTY DELIGHT: Beignets and cafe au lait — French donuts and coffee with milk — are a New Orleans tradition. Southern Baptists by the thousands will get a chance to enjoy the cuisine when they meet for their convention's annual meeting in mid-June. (BP Photo by Ron Calamia, courtesy Greater New Orleans Tourist & Convention Commission)

## President Honeycutt refutes attack

(Continued from page 3)

Crumpler of Cincinnati, a candidate for the office for first vice president of the Southern Baptist Convention.

A pastor's wife and former executive director of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, Crumpler recounted her background and preparation for the office she seeks.

"Nobody is paying me to run," she said. "Nobody selected me in a college

of cardinals or on a Caribbean cruise." The remark was a reference to an annual winter trip by SBC conservative leaders in which convention political strategies reportedly have been discussed.

Crumpler said she is a candidate because "we are losing missions as our No. 1 priority" in the SBC. She cited figures showing decreases in missionary personnel, volunteers and financial support since the struggle to

"control the convention" began 11 years ago.

She also is concerned that "we have silenced or muzzled" many of the "most experienced" voices in the SBC, she added.

"We have lost the true function of the SBC," she said. "At each convention, we add to a kind of checklist of what we agree is acceptable and what we disagree with."

James H. Cox is associate editor of Kentucky Western Recorder.



# Romanian Baptists persevere



Despite the rigors of life under past communist rule in Romania, the Fedor family pursued education as one ticket to a better life. Here, Luminita, 14, gets some junior assistance with homework from her younger brother, Lucian, 5. Baptists Mihai and Elena Fedor of Comanesti have 10 children.

By Michael Creswell

COMANESTI, Romania (BP) — A flimsy plywood Baptist church sits forlornly on an otherwise vacant lot in the mining town of Comanesti, Romania — a visible reminder of the rule of deposed Communist Dictator Nicolae Ceausescu.

Flurries of snow mix with ice and rain on a cold Thursday night. But more than 100 members pack the temporary structure, lit by two naked bulbs hanging from the ceiling. Members greet visitors warmly but wearily with the standard greeting: "Pace!" Peace.

None owns a car. All have walked to get to the Bible study and prayer meeting. Men sit on the left of the sanctuary, women on the right. A layman leads in study.

Last spring the 120-member congregation worshiped several times, not in the plywood structure, but in a new building that had taken nine years to complete. Members proudly show visitors well-thumbed snapshots of the building — the real church building — on which they worked so hard. It stood near the point where the temporary sanctuary now stands.

But more than 100 uniformed policemen descended on the new building last May 31 with several bulldozers and other heavy equipment and demolished it. They arrested eight of the church's leaders, including Pastor Ionel Chivoiu.

Some were detained for a few hours until the church was demolished.

Some, including the pastor, were detained three days. Several were beaten, according to Gheorghe Iacobuta, a lay leader and one of those arrested. Four men were sentenced to one year to three years at hard labor on government farms. The church had to provide for their families.

Young people of the church, thinking they could stop the destruction, went to the site that May morning as word spread. They also were jailed briefly, said member Cornel Fedor, 22, who took a camera to document the destruction. When police approached, he threw it into some bushes as he ran. Fedor, who was arrested and held for several hours, did not retrieve the camera for several days, afraid police would spot him.

A police agent told Mihai Fedor, Cornel's father, who also was arrested briefly, that Ceausescu's government "had decided to exterminate the Baptists." Authorities said they bulldozed the building because members had used illegal building materials.

Chivoiu vowed the church did nothing wrong, even by Ceausescu's "warped standards," and bought all building materials legally, some from the state and some from "private sources."

Church members bought about \$125 worth of gravel from truck drivers, he

said. The drivers obtained the gravel legally from a riverbed. But church leaders received no official documents approving the purchase. That gave authorities a "hook" to use against them, Chivoiu claimed.

"The secret police were just looking for something," he said. Chivoiu holds down multiple pastorates, as do many Romanian Baptist pastors. He leads two churches in Bacau, the largest city in the region, the church in Comanesti and two mission congregations. The secret police considered him the "most dangerous man in the district," he said.

He was accused of having sophisticated radio transmitters and was said to be spying for America. "It was just because I had visited the United States," Chivoiu said with a laugh.

Christians in the United States did send him money for materials to construct the church at Comanesti, he admitted, although church members did all of the work themselves.

When word came late last December that a revolution had begun in Romania to overthrow Ceausescu, Chivoiu announced the news from the balcony of his apartment building in Bacau and led a group of Baptist young people in prayers of thanksgiving.



Tending the Fedor family's sow are Adrian, left, 18, and Sorin, 20. The family has raised pigs to have meat and extra income. Until revolution swept Romania in December, meat, eggs and other items were strictly rationed. Families had to present ration cards, as Americans did during World War II. At one meal, the Fedors served nearly pure pork fat as a meat dish, an indication they can afford to waste nothing. (BP) PHOTOS by Warren Johnson

Today, a small police checkpoint building stands abandoned along the main road leading into the town, its windows smashed gleefully by vengeful residents during the December revolution.

The nightmare for the Comanesti congregation is over — almost. The church still does not have its permanent building. When Chivoiu looks at the unpainted little meetinghouse, he still is moved and angered. He glances

at the building, then at the vacant lot and looks away quickly.

Local, post-revolution authorities have given approval to rebuild the church building and may even lend the church money for construction. But Chivoiu estimated replacement will cost \$70,000. Even by Romanian standards, the Comanesti members are poor; \$70,000 might as well be millions.

But for now he is more concerned

about the needs of the congregation — a congregation still faithful enough to walk through rain and snow to fill a plywood meetinghouse on a cold Thursday night.

Michael Creswell writes for FMB.

What has a stranger ever done for us that we show him courtesy and civility and deny the same to our loved ones? — Ray Noel



Romanian Baptist layman Mihai Fedor hugs daughter Alina, 10, one of his 10 children. A quiet man, he shepherded his family through the nightmare years of communist dictator Nicolae Ceausescu's reign, which ended with revolution in December. Fedor's salary as crane operator is \$119 per month.



# Let your child enjoy his childhood

By P. J. Scott

Three words used to describe our society are hurry, worry, and bury. The one that bugs me the most in family living is hurry. Certainly ours is a fast paced society and everyone has to keep up. But too often parents try to help their children's growth and development to the point of near destruction.



Scott

As kids growing up on the farm, we always had an abundance of chores. But I can remember those lazy afternoons of swimming in the stock pond, riding horses, or hanging out with my buddies, just being kids. One of the things that I greatly appreciate about all of this is that no one ever tried to hurry me into becoming an adult. While driving a tractor or farm truck was a common practice to all of us, there were restrictions set and accepted. No one ever tried to force me into growing up too fast. I guess they a ' thought that it would just happen.

But this does not always seem to be the case in today's society. Children, who should be home playing with their kitty cats, are thrust into preschool learning centers to enable them to get a good start in the educational process. From that point they are thrust into the arena of competition and taught that there is no place for second best. This is not fair.

While I am no expert on child rearing or family living, I have had the experience of being a child and rearing a child. If I had any suggestion to offer parents, it would be to let their children enjoy their childhood and discover some ways of enjoying it with them. Your child can grow into a healthy and productive adult without ever having been captain of the team far better than he can without receiving your affirmation and appreciation. Solomon wrote, "Train up a child in the way he should go." Affirm who he is and appreciate what he does, and you can both enjoy his childhood.

Scott is pastor, First Church, Olive Branch.

## RA camps report 1,786 professions of faith

MEMPHIS, Tenn. (BP) — One out of every four Royal Ambassadors and High School Baptist Young Men attending summer camp in 1989 made either a profession of faith, a commitment to missions, or some other type of ministry decision during their camp experience, said Russell Griffin, director of the Brotherhood Commission's children and youth division.

Last year 17,557 young men and boys attended summer camps with 1,786 making professions of faith. Another 380 participants committed themselves to missions service, 2,102 rededicated their lives, and 114 made

other types of decisions.

"God changes a lot of lives in the camp setting," said Griffin. "The outdoor activities at RA camp create a sense of excitement and openness to new experiences. That openness carries through the entire week. As a boy becomes open to new experiences in the outdoors, he also becomes open to new experiences in his relationship to God and his commitment to missions."

Texas camps reported the highest attendance (5,545) followed by Camp McCall in South Carolina (2,410).

## Ground will be broken June 3 for Parchman mission

Pentecost was the result of God's plan and urgent prayer by the disciples.

On Pentecost Sunday, June 3, a group of disciples in the Mississippi Delta will break ground for the renovation of a building to house Calvary Baptist Mission at Parchman.

Sponsored by Parks Church, Tallahatchie Association, this year's events are also the result of prayer. During the Season of Prayer for State Missions in 1987, the ministry of Mississippi Baptists at Parchman Prison was featured. A prayer concern was the work of Charles and Hazel Jones, who work with staff families at the prison, among other duties. The article also requested prayer for Parks Church and its pastor, Joe Young, as they worked to involve staff families in the church.

Now almost three years later, some turns of events have altered the vision of Parks Church, and a new mission is being born.

In 1987, a number of Parchman families were attending Parks, nine miles away. Parks was growing because it was meeting needs. Atten-

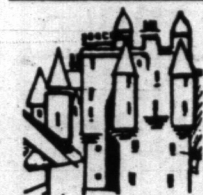
dance had increased dramatically.

Not long after the season of prayer, however, it seemed God wasn't answering the prayers of Mississippi Baptists at all in this matter. A number of the families who attended, nine in all, suddenly moved away—some as far as Alaska. Some local families moved. A long drought ended during VBS of 1988 and the roads to Parks became deplorable, often under water. People who lived nine miles away now lived 25-30 miles away. Attendance gradually declined.

Parks' leadership considered the matter. Relocation would be out of the question, for Parks itself had begun as a mission to provide a church for the Parks community. A relocation would only leave a different group of people separated from their church by water.

Deacon Bondy Holland, who now lives in Drew and drives 15 miles to Parks where he was reared, suggested, "Let's start a mission." He had become a Christian as a result of mission work at Parks sponsored by the Webb Church in the early 1960s.

Study began on the possibility of a mission. A building was located, an



## Faces and places

by Anne Washburn McWilliams



### "The Moscow Palette"

"The Moscow Palette." The plastic pendant I hold in my hand is embossed with the name of an artists' gallery. It reminds me of the cold rainy night I climbed the worn marble stairs of an old mansion like one of those in my favorite movie, "Dr. Zhivago." Carefully I felt for each step, in shadows diminished only by one tiny light bulb far above. The gallery was on the third floor.

Nikita Andrievich and Mark Yankelevich, both dark and bearded, were prosperous-looking. Nikita, in a cashmere outfit, poured strong hot tea while Mark set out a plateful of plain, un-iced cookies.

If I understand correctly, the right to own property and the right to develop and own private businesses have not always been rights accorded Soviet citizens. Yet these two artists I was visiting last October did, after a fashion, operate their own business. I was curious about how they had managed that.

"Soviet people now know how to avoid the rules," one of them said. Their business, or cooperative, was called a foundation, the Soviet Foundation of Charity and Health, to assist old people and others with very small salaries.

A whole series of rooms on this floor of the ancient house contained paintings and sculptures, most of them old, and, I felt sure, probably quite valuable. Those in the room where we were sitting, the artists said, had been painted in the 1920s and 30s.

Mashe, the woman I mentioned in last week's column, who is an editor of the magazine, Moscow Business, interpreted what Mark and Nikita were saying.

Formerly Mark had been a member of the Society of Artists, paid by the government for collecting art for exhibitions. He would make good selections, he recalled. However, bureaucrats had the say-so about final choices. His opinion and theirs did not always match.

Nikita had been an expert employed

by the Ministry of Culture; with them, he said, he made about 180 rubles a month. Mark's salary had been a little less than that. Since they could not do much on such an income, they looked for ways to make more money.

It was in May, 1988, that they set up the Moscow Palette. But before then they had begun, around 1986, to try to do things on their own. They would exhibit at the Hermitage, sometimes "underground," sometimes not. Their artists became "stars, very popular." Before perestroika, they once sponsored an exhibition which included 17 artists, Russian emigrants living outside the country. Authorities closed the exhibition.

Much earlier, they arranged a sidewalk exhibition. Authorities destroyed it with water.

Mark, who has become well known among private collectors, searches out and preserves old art, especially art of the 1890s and early 1900s. He goes into the countryside, looks in attics, etcetera. Of course, he does not deal in icons, for this is definitely illegal.

Internationally known, they have held art exhibitions in France, Switzerland, and Australia. The Sergei Ivan pictures displayed in one room of the gallery were to go on exhibit in Melbourne, Australia, some time this year. National Geographic, they said, underwrote one of their exhibitions in Moscow. Art researchers have studied some of their collections.

I am not entirely clear about how they make their money—selling paintings of others, as well as those they do themselves; charging admission to exhibitions; by sponsors paying for the exhibitions; or a combination of these. But whereas they began with nearly nothing, they said their gross in 1988 was 3 1/2 million rubles.



Nikita and Mark

Last October, they said they were hoping the government would not close their business. Hence, when I read about the Communist Party's "new platform" in February, I thought that Mark and Nikita would be glad of it. One newspaper article announced, "The Communist Party of the Soviet Union believes the existence of individual property, including ownership of the means of production, does not contradict the modern state in the country's economic development."

After Nikita had mentioned his daughter, two grandsons, and four-year-old son, Mark said, "My son is a self-made boy! I don't see him often because he lives in West Germany." This 19-year-old son, it turned out, had gotten into trouble with the law at age 14 because he wanted to become a business man, and tried to sell things. Like father, like son!

will celebrate the beginning of the new work, as the answer to the prayers of God's people," said Pastor Young. "Those prayers were answered far beyond what anyone expected. God didn't just bless the ministry at Parks. He created a new ministry that has the potential of being quite effective." By July 1 there are plans for a Sunday School and morning service. The Parks pastor will conduct services at Calvary also.

The area near Calvary is a growing area. Many people think of Parchman as a place where convicts live as inmates. It is, and is one of America's largest prisons. But it is also home of a large free-world staff community, which numbers perhaps 700-800 on the compound. In addition, hundreds of people live nearby and work there or in jobs created by the Parchman economy. On July 2, for example, the Mississippi Department of Corrections has announced it will hire an additional 450 employees at Parchman, the day after Calvary plans to begin its Sunday School.

Although nearby towns have Baptist churches, there is no church of any denomination at Parchman. Calvary

will be, truly, Parchman's "first" church. It will be six miles from the nearest church of any denomination, so it will serve a large area between Drew and Parchman.

M. C. Johnson, director of missions in Tallahatchie Association, will bring the June 3 message. Calvary, like the mother church at Parks, lies on the Sunflower-Tallahatchie County line. Although Parks is in Tallahatchie Association, once Calvary becomes a self-supporting church it will be free to affiliate as it wishes. "For now, however, it will certainly be a work cooperative with Mississippi and Southern Baptists," said Young.

### BWA rushes aid to cyclone victims

McLEAN, Virginia, USA (BWA) — The Baptist World Alliance has rushed an initial grant of \$10,000 to the Samavesam of Telugu Baptist churches in Madras, India, to help Baptists and others affected by a cyclone that wreaked havoc there, May 9-11.





Church media library state officers met recently at the Baptist Building in Jackson to plan for the November church media library workshop. Seated, left to right, are Esther Seale, Ridgeland, program chairman; Sandra Fitts, Corinth, president; Keith Williams, consultant, Sunday School Department, MBCB; Juanita Hight, Louisville, publicity chairman. Standing at left, Margaret Keith, Jackson, secretary-treasurer, and Agatha Sandidge, Brookhaven, historian. Not pictured, Lois Russell, Monticello, vice president.

## Church librarians will meet at Broadmoor in November

Church librarians who will get together Nov. 2 and 3 this fall for their annual church media library workshop will skip the banquet they usually attend. Instead, the Baptist Book Store has invited the group to its Jackson store to a buffet dinner and a time for browsing among the latest books. That will be on Friday evening, Nov. 2, from 6:30 until 9.

Saturday morning's breakfast at 8, on Nov. 3, will feature Mancil Ezell as guest speaker. Ezell is director of the Church Media Library Department, Baptist Sunday School Board, Nashville. The breakfast, and other sessions of the workshop, are to occur at Broadmoor Church, Jackson.

The workshop will begin on Friday morning at 9:30 and close on Saturday at noon.

Conference leaders will include Beth Andrews, Arlington, Texas; Andri Landrum, Jackson; Barbara Freese and Jackie Anderson, both from the Church Media Library Department, Baptist Sunday School Board; Beulah Lewis and Janet Jordan, Jackson; and Peggy Tacon, Mobile, Ala.

Jim Futral, Broadmoor pastor, will present the opening devotional. Keith Williams, consultant, Sunday School Department, Mississippi Baptist Convention Board, will interpret the theme.

## Mars Hill Church, Summit, will celebrate 175th year

Mars Hill Church, Mississippi Association, will celebrate its 175th anniversary on June 10. The church was organized in June, 1815, with nine charter members.

In the early days worship services were held once a month in a log cabin. In 1882 preaching was increased to twice a month, then to full time in 1944. The first Sunday School was organized in 1888. In 1884 a new church building was erected at a cost of \$1,100. Eight additional and/or renovations have been added since 1927. The present pastorium was completed in 1960, replacing the first one which was completed in 1906.

The celebration will begin at 10 a.m. with recognition of former pastors, staff and oldest members. "The First One Hundred Years" of church history will be given. Rutledge Courtney, former pastor, will preach. Covered dish will be served in the Mars Hill School Community Center. Afternoon service will begin at 1:30 p.m. "The Last 75 Years" of church history will be given and Lucien Conway, former pastor, will preach.

Jimmie Smith is the present pastor. In 1989 the church letter showed 149 resident members and 49 nonresident members.

## Staff changes

Marc D. Howard has resigned the pastorate of Calvary Church, Belmont, to accept the position as academic dean, American School of Counseling, 1800 TV Road, Jackson. He will also co-pastor the Metro Church of Jackson. Howard received a doctor of ministries degree in Christian counseling from Southern Baptist Center for Biblical Studies of Jacksonville, Fla.

Allen Woodhouse has moved from Corinth to Calvary Church, Bolivar Association, as music and youth director.

Rolling Hills Chapel, sponsored by Union Church, Pearl River Association, has called its first interim pastor, Bruce Campbell. Campbell is a graduate of New Orleans Seminary and is currently a bi-vocational minister.

Dan Bradley has resigned as pastor of Kittiwake Church, Gulf Coast Association.

Tommy Mosser is the new pastor of Pearlinton Church, Gulf Coast Association. He was previously pastor of First Church, Ozona, in Pearl River Association.

## Staff changes

Cloverdale Church, Natchez, has called Weyland Guantt as pastor, effective Feb. 4. His previous pastorate was Provencal Church of Converse, La.

Coldwater Church, (Marshall) has called Millard L. Swinney of Olive Branch, as pastor. He has served as interim pastor since December.

Glade Church, Laurel, has called Bo Parker as minister of music and youth, effective May 13. His previous place of service was Bassfield Church. He received his education at Jones County Junior College, and will attend University of Southern Mississippi this fall.

Beulah Church, Inverness, has called Billy Ray McClellan of Indianola as pastor, effective Feb. 18. His previous place of service was Sapa Church, Webster Association. He received his education at Mississippi College, Mid-America Seminary, Memphis, Tenn., and Mid-Western Bible Institute and Seminary, Kansas City, Mo.



McClellan

## Homecomings

Mt. Zion Church (Lincoln): June 3; Sunday School, 10 a.m.; worship 11 a.m.; Kenneth Roberts; guest speaker; lunch to be served in fellowship hall; business meeting with memorial service at 1 p.m.; Spencer Mooney, speaker.

Coila Church (Carroll): June 3; 11 a.m.; Jerry McNeer, evangelist; Steve Shirk, music leader; Billy Blakely, pastor.

Chester Church, Ackerman, (Choctaw): June 3, 10 a.m.; noon, dinner in the fellowship hall; afternoon singing; Rob Faulk, pastor.

Center Hill Church, Hamilton: June 3; luncheon following morning services; gospel singing featuring The Crownsmen from Sulligent, Ala. and the Crossley Quartet from Columbus, Miss.; James Towery, pastor.

White Bluff Church, (Marion): June 3; Sunday School, 10:00 a.m.; worship, 11:00 a.m.; lunch at noon on the grounds; fellowship and singing in the afternoon, featuring Sherrod Rayborn and the Ladies Group from Lawrence County; Marvin Graham, pastor.

Hinkle Church, Rienzi, (Alcorn): June 3; Sunday School at 10:00 a.m. followed by worship; lunch on the grounds at noon; afternoon singing at 1:00 p.m.; Excal Burleson, pastor.

Antioch Church, Florence, (Rankin): June 3; dinner on the grounds; afternoon singing by "The Sons of Faith"; Sammy McDonald, guest speaker; Barry Ward, pastor.

Main Street Church, Mendenhall: June 3; celebration of 24th anniversary of the church; Sunday School at 9:45; morning worship service at 11, with James Smith, former pastor, First Church, Mendenhall, guest speaker; lunch in fellowship hall at 12:15; afternoon gospel singing at 1:45, with special music by the Foundations and Ami Grancone of McComb; Dewitt Mitchell, pastor.

## Missionary Fort speaks to medical-dental fellowship



Missionary physician David Fort speaks with participants at the Mississippi Baptist Medical-Dental Fellowship meeting in Jackson.

By Tim Nicholas

About 125 health care professionals and their spouses heard Missionary Physician David Fort talk about the blending of medicine and ministry in West Africa.

The group attended the annual Mississippi Baptist Medical-Dental Fellowship banquet at First Church, Jackson. Southern Baptist Missionary Fort presented his work via slides and commentary which depicted the practice of medicine in a 100 bed hospital in a tiny village.

Fort said the hospital where he works in Nalerigu, Ghana, was placed there because it was the home of the paramount chief and there was no other major health care facility anywhere near.

The 100 bed facility had 40,000 outpatients and 10,000 inpatients in 1988, plus 700 major surgeries. They produce their own intravenous solutions and have one of the few tuberculosis treatment facilities in the country. TB patients stay nine months for treatment.

He said in the agricultural economy, the people work with short handled hoes, resulting in much lower back pain.

Malnutrition is one of the principal health problems. He showed a slide of a child who had weighed only 13 pounds at five years of age when brought to the hospital.

To help that child and hundreds more, the hospital has established a feeding program which is based on amino acid-enriched porridge. The

mothers of the malnourished children are taught how to make it at home so the treatment can continue.

Fort said one problem in health care is that many of the people believe that disease is caused either by God or witchcraft.

He noted that the Christians have to be wary of professions of faith from the patients. Fort said when a person is witnessed to the response often is "Yes, anything you say," because of gratitude. Fort said the evidence of salvation is in a changed life — does that person actually stop going to Muslim services?

Does that person stop making sacrifices to other gods? Fort said it is difficult getting permission for new missionaries to enter the country. Medical personnel are allowed, though. "We don't know how long the opportunity will last," said Fort. "God doesn't promise us tomorrow."

Other portions of the program included brief reports on volunteer work in various phases of the fellowship. Gene Covington spoke on pharmaceutical work; Frank Reese on optometry; Don McNeely on allied health; Mary Lou Davis on nursing; and Mitch Hutto on Crestwood for Christ.

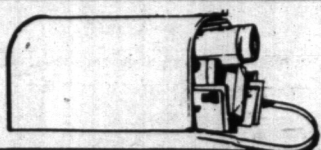
Crestwood for Christ is a volunteer medical-dental clinic operated at the Crestwood Baptist Center in Jackson.

The fellowship is sponsored by the Brotherhood Department of the MBCB.

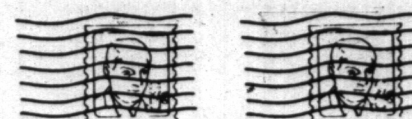


Pictured are the newly elected officers of the Mississippi Baptist Medical-Dental Fellowship. From left, they are Fred Rushton, Jackson, president; Martin Chaney, Vicksburg, vice president (president-elect); Mitch Hutto, Madison, secretary; and Paul VanLandingham, Jackson, project coordinator.





# Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

## The ice age

Editor:

The cartoon in the May 3 issue aroused some questions regarding the "fourth and most recent ice age... barely 6,000 years ago." When did the first, second, and third occur? Would then the earth be millions of years old as is believed by people who believe in evolution instead of creation? If Genesis, Chapters 5 and 11 are accurate in their lists of genealogy, then creation week would have occurred about 6,000 years ago and not the "most recent ice age." I assume the dates used in the cartoon would have come from a chart that intended to illustrate the progressing "ages" of the history of the earth attempting to show the earth to be millions of years old. But if the earth is that old, why wouldn't there be more skeletons found from all the millions of people who would have lived during these "ages?" Wouldn't there be more topsoil for us to farm or more silt deposited into the Gulf by the Mississippi River? Scientists say that present rates indicate that it takes 5,000 to 20,000 years to produce just six inches of top soil. How could that be?

I believe the creation story found in the Bible. But I am concerned for the students and misinformed adults who are being told repeatedly in text books and media that evolution is correct and the Bible is incorrect. If people doubt Genesis, why wouldn't they also begin to doubt Matthew? Not only do beliefs hold the Bible to be true, but so do accurate scientific data. The same can not be said for the theories of evolution. I still choose to believe the Bible rather than charts and cartoons.

Kevin Wallace  
Erath, LA

## Who will be in charge?

Editor:

A focal point within Mr. Chapman's convention sermon during last year's annual meeting in Las Vegas concerned professors living up to their titles by professing their faith in the classroom. It has been my experience as a former student at both Oklahoma Baptist University and New Orleans Seminary to find professors who did profess their faith in the classroom. There has never been any question in my mind as to whether these professors believed the Bible. It was obvious they believed in the authority of God's Word.

My experience with the professors at New Orleans Seminary seems to coincide with the findings of the Peace Committee, of which Mr. Chapman's wife was a member. The Peace Committee, as I understand it, found only three professors who they felt were not teaching according to Southern Baptist precepts. One must understand that Southern Baptists have hundreds of seminary professors and only three were found to have questionable beliefs. It seems to me that the issue over the authority and nature of Scripture is a settled issue with the professors. The only issue that is unsettled is not a theological issue but a political issue. The unsettled issue is "Who will be in control of the SBC?"

David Kendrick  
Taylorsville

## The Clorox boycott

Editor:

The executive committee of CLear-TV has voted to end the boycott of Clorox, originally scheduled to end in July.

CLear-TV officials knew last December that Clorox would probably seek a meeting and ask that the boycott end, which they did on Feb. 22. The decision as to what the response should be was discussed in two meetings in January and in March. The decision was not an easy one nor made quickly.

The decision was based on many factors. Clorox reduced the amount of sex, violence, and profanity they helped sponsor by nearly two-thirds between last spring and last fall. Clorox admitted they had failed to put their policy into practice, but they would strictly enforce their policy in the future. The executive committee felt that taking such action might prove to be an important move in influencing other network advertisers in the future.

Will CLear-TV follow a similar procedure when calling for a one-year boycott of advertisers following the current monitoring? It is doubtful. CLear-TV is not unknown to the advertisers as it was when we began the Clorox and Mennen boycott, and that changes the complexion considerably.

The boycott against Mennen continues. Mennen has not given any indication that they intend to change their advertising practice.

Please share this information with those with whom you have influence.

Donald E. Wildmon,  
executive director

## Mothers

Editor:

Mothers are a little piece of heaven sent to us all wrapped up in love, understanding, patience, and forgiveness. A mother's love is the most precious love on earth. In times when the whole world is against them, she is always there to defend her children. There is a bond between a mother and her child that never goes away, a bond that cheers when her child is good and prays when her child is bad.

A mother's main concern for her children should be that they know Christ. For all the material things she gives to them on earth is not worth losing them in eternity.

My prayer is that my children and grandchildren will spend eternity with my Lord and me.

Linda Vanlandingham  
Trebloc, MS

## Plea for prayer to dominate convention

Editor:

We've been wringing our hands while giving our inheritance to Satan. Let's use the weapons God gave us to come against the powers of darkness. Pray daily, fervently that God will reign during the June 12-14 Southern Baptist Convention; and that we will be obedient.

Pray daily, fervently that Christians will be bold in opposing a lottery to

fund public education. Let's begin to reclaim our schools from Satan by refusing to give him any more ground.

God waits for his people to pray.  
Eleanor Gerrard  
Hattiesburg

## Missions in Alaska

Editor:

A total of 77 men and women from Mississippi, Arkansas, North Carolina, Florida, and Arizona will be part of a team working in the Anchorage, Alaska, area July 9-21, 1990. I am Olyn F. Roberts, pastor, Blythe Creek Church, Rt. 2, Box 298, Mathiston, MS 39752; and I will be the director. My phone: 263-4886. Another group, directed by W. D. Kirk, Doddsville, Miss., will be going to Juneau; and in late June, I will be sending another group to Montana Creek directed by a gentleman from Readyville, Tenn.

A group of about 24 is needed for a project at Hillside Church in Anchorage during August. It will consist of finishing a Sunday School building. For more information contact me or Roy Williams, director of missions in Anchorage at 907-344-1221 (office); 907-349-5595 (home). Just remember, Alaska time is three hours behind central time.

Olyn F. Roberts  
Mathiston

## New Cadets

Editor:

The Baptist Student Union at the United States Air Force Academy would like to contact the men and women coming to the Academy June 28 and 29 as new basic cadets. We would like to meet their plane, provide lodging and transportation, and take them to the Academy at the required time. Many will arrive on June 28 and will need a place to stay overnight. The BSU will provide free lodging, therefore, saving the cost of a motel. We would also like to meet those coming on June 29 and provide them transportation to the Academy. This is an opportunity to meet smiling faces and make new Christian friends before beginning basic cadet training. If pastors, parents, friends, or the new cadets themselves will contact us with name, address, and telephone, we will correspond with them to secure flight arrival times and provide further information.

The Air Force Academy Baptist Student Union is a widely recognized organization and is here for the purpose of contributing to cadets' spiritual growth. Through the support of our Home Mission Board, Colorado Baptist General Convention, and Pikes Peak Association, the BSU provides a most active and effective ministry. We seek to minister to cadets through involvement in Bible study, discipleship training, evangelism training, local church participation, worship, fellowship, and mission endeavors. We invite all new incoming cadets to join with us.

Please contact us at 550 W. Woodmen Rd., Colorado Springs, CO 80919, (719) 599-9094. Also, for anyone attending West Point or the Naval Academy, similar ministries are provided. At West Point contact Alton Harpe, 11 Washington St., Cornwall-on-Hudson, NY 12520, (914) 534-7954. At the Naval Academy contact Dick Bumpass, 201 Hanover St., Annapolis, MD 21401, (301) 263-0963.

Dwain Gregory  
Colorado Springs, CO

## Praise for Southern

Editor:

I am a 30 year old student at Southern Seminary completing my third year of study. I have had many opportunities to study with various professors, and wish to express my support and affirmation for each one of them. I have found that all of my professors are extremely responsible where theological education is concerned. They are persons of commitment and fidelity.

When choosing which seminary to attend some three years ago, I specifically chose Southern Seminary because I felt I would be offered a balanced theological education. My understanding from researching each of the six Southern Baptist institutions was that Southern encouraged academic freedom and freedom of conscience in the learning process—which are both commensurate with our Baptist heritage. At the end of three years of study, with one year remaining, my experience supports my prior research—and for this I am grateful.

My point is this... that I chose to attend Southern Seminary as did approximately 2,500 other students. We had the choice of six different Southern Baptist seminaries, and we chose Southern—and the reasons listed above indicate why. I am amazed to think that a 25-year-old trustee who has yet to complete his own theological education, and who has very little ministerial experience, feels as if he has the mandate to offer correction. Many of our faculty were studying, writing, and actively ministering before this trustee was even born. How is it, then, that he becomes qualified to denounce those who have years of experience in studying, ministering, and living God's Word? The answer is—he does not! Yet, there are those who are listening to him and making decisions which are challenging the integrity of those entrusted to equip ministers for the Southern Baptist Convention.

This letter is simply a response from a person who has experienced first-hand the commitment to academic excellence, biblical fidelity, and integrity of character by those faculty who represent one of the finest theological institutions in this country—the Southern Baptist Theological Seminary.

Tina G. Pugh  
President-SBTS Student Body  
Louisville, Ky.

## We know the answer

Editor:

This letter is in response to the "Pro-choice" letter in the April 26 edition. I do not believe that we as Christians can go about defending our rights to think for ourselves. Paul said in Gal. 2:30, "I have been crucified with Christ and I no longer live, but Christ lives in me." In other words, Paul was letting Christ live through his life.

When Jesus was on this earth, he did not go about defending the rights of the Pharisees and Sadducees to make their personal choices. Instead, he tried to show them "the Way, the Truth, and the Life."

John said in I John 2:6, "Whoever claims to live in him must walk as Jesus walked." The solemn question for us as Christians today (realizing that being a Southern Baptist does not make us a Christian) is, "What stand would Jesus take on the abortion issue today?" I think we all know the answer!

Birdie Jennings  
Louisville

## Honeycutt expresses gratitude

Dear Editor:

I am writing to express my profound gratitude to Mississippi Baptists for their many warm and encouraging expressions of personal support for me and for Southern Seminary. In the days following the news reports of our trustee meeting and the publication of trustee Jerry Johnson's accusations against me and other faculty members, my office has been flooded with letters and phone calls from alumni and friends who want the seminary community to know of their prayerful support. In just three days this week, I received more than 2,500 letters of encouragement from individuals in Mississippi and 23 other states.

Since it is impossible for me to respond to every letter, please consider this my personal and sincere word of gratitude. In recent days I have experienced anew the power of intercessory prayer. My spirits have been lifted and my faith has been strengthened.

Please continue to pray for Southern Seminary and for our beloved Southern Baptist Convention.

Roy L. Honeycutt, president  
Southern Seminary  
Louisville, Ky.

## Betty Crocker coupons

Editor:

We at Lifeline Baptist Mission are in the process of building a new church. One of the projects the WMU ladies have undertaken is saving Betty Crocker coupons off of the Betty Crocker products. This is a small coupon found on the box or bag of the product with a number for points that it is worth. These can be redeemed for kitchen items. We are saving these to buy new kitchen items for our new church kitchen. We would like for anyone who would like to help us with this project to send your coupons to:

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Lifeline Baptist Church  
Rt. 1 Box 356  
Florence, MS 39073

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## Q & A on drugs . . .

I've heard a lot about "ice" on the news lately. What is it?

Ice is basically a new form of an old drug—methamphetamine. Amphetamines in general act on the central nervous system (brain and spinal cord) as well as on other parts of the body. In nontoxic doses they decrease need for sleep, increase energy, decrease appetite, and increase pulse and blood pressure. They are abused because they produce euphoria. Overdose can cause seizures, intracerebral hemorrhages, coma, and death. Amphetamines are used medically to treat morbid obesity, narcolepsy, and attention deficit disorder. In the late 1960s methamphetamine became a popular street drug and was known as "speed." It was injected intravenously. Those who used it heavily became known as "speed-freaks." Ice is purified, recrystallized methamphetamine and is a smokable form of methamphetamine much like "crack" is a smokable form of cocaine. Unlike

cocaine, ice is synthesized in clandestine laboratories in the United States. It does not have to be imported. It causes effects very similar to those of crack except that, whereas the effects of crack only last 20 to 30 minutes, those of ice last several hours.

By Tom Milhorn, M.D., Ph.D., Professor of Family Medicine at University Medical Center and Medical Director of Mississippi Baptist Chemical Dependency Center.

Please send all your questions about drug and alcohol dependency to Chaplain Don Nerren, 1225 N. State St., Jackson, MS 39202-2002, or call toll free outside Jackson at 1-800-962-6868 or in Jackson at 968-1102. All questions will be answered in letter form whether or not they appear in this column.

### Mississippi Baptist activities

June 3 Religious Liberty Sunday (CAC Emphasis)  
Baptist Record Sunday (BR Emphasis)  
June 3-10 Camp Staff Orientation

## Itawamba BSU reunion

All former Itawamba Junior College or Itawamba Community College students that were involved in the BSU and former BSU directors are invited to a "BSU Reunion," July 6 and 7. The reunion activities are being put together by the class of 1985-86.

The Friday night program will begin at 7:30 p.m. at Trinity Church, Fulton. The program will include special music, testimonies, and a featured speaker.

Saturday's events will begin at 10:00 a.m. with entertainment and get-acquainted sessions. Lunch will be served at noon. Afternoon activities will include entertainment, sharing, family events, and BSU Center open house. If you have any memorabilia that you wish to display during the open house, please call Barry Jer-nigan at 256-3405 or the BSU Center at 862-3278. The evening service will consist of special concerts, featured speakers, and a special tribute to BSU directors, past and present.

Each family is asked to contribute \$10 to cover the Saturday lunch and nursery worker expense. Snacks will also be provided Friday night and Saturday afternoon. The nursery will be provided for children newborn to age five. Please indicate the number of and ages of children for which nursery reservations should be made. Reservations may be made by sending \$10 to ICC BSU, P. O. Box 933, Fulton, MS 38843.

The Days Inn in Fulton has generously offered to give all BSU alumni a cut rate during the reunion. If you wish to make reservations at the hotel, please call Days Inn at 862-7171.

## Senior Adult Corner



The youth of Murphy Creek Church, Winston County, recently served as hosts at a banquet honoring the senior adults. Left to right, back row, above, are William and Bula Kirk, Jack and Ruth Fulcher, and Cecil and Kathryn Crowell. With back to camera are Darnold and Joan Miller and Joyce and Jim Bouchillon. Rich and Judy Smith and Terressa Ward were the adults who planned with the young people for the banquet. The room was specially decorated for the occasion and the young people gave a program after the meal. A game time was held before the eating time.

The senior adults of First Church, Amory, were honored May 6, with a reception and entertainment given by the church staff. This was a first for the senior adults. Ron Kirkland, pastor, played his guitar and gave an imitation of Donald Duck. His son, Danny, played the harmonica. Bill and Linda Monaghan sang "I'll Lean on You, Lord." The three church secretaries, Mary Lockhart, Jo Cagle, and Brenda Boozer, did a pantomime of the "Peanut Song." Mrs. Dean sang "Beulah Land."

### Off the Record

English prof: There are two words I detest. One is swell, and one is lousy.  
Student: Okay, prof. Tell us what they are.

## Missionary news

Algie and Emily Green, missionaries to Argentina, are on the field and may be addressed at Rosario del Tala 666, 3100 Parana (Entre Rios) Argentina. He is a native of Laurel. The former Emily Gurley, she was born in Camp Kilmer, N.J., and considers Luka, her hometown.

Bob and Sherry Sims, missionaries to Ghana, are on the field and may be addressed at P. O. Box 400, Accra, Ghana. He is a native of Flomaton, Ala., and she is the former Sherry McCraw of Jackson.

## Names in the news

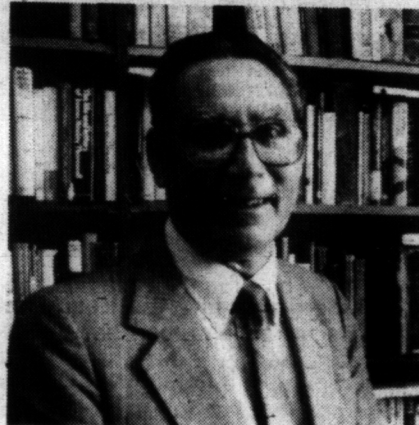


Charles McGlocklin, left, manager of the Jackson Baptist Book Store, was one of four managers in the Southeastern region of the Baptist Book Store chain to receive awards for the performance of their staffs during 1989. The Jackson staff was awarded third place for best overall performance among stores of comparable size having local sales only. With McGlocklin are, left to right, Roger Wise, manager of the Alexandria, La. store; Bob Mendenhall, Southeast Region director; Emily Rickard, manager of the Savannah, Ga. store; and Bob Barnett, manager of the Little Rock, Ark. store. BSSB photo by Jim Veneman.

Joseph Wayne Tatum, a senior at William Carey College, has been awarded the 1990 Norvell Memorial Scholarship. The \$800.00 award will be applied to tuition at New Orleans Seminary, where Tatum will be a student in the fall. While a student at Carey, Tatum was a Presidential Scholar.

Ollie Bryant has retired from his position as director of missions in Perry County Association after five years service. He may be reached at his home, 3352 Grant Street, Baker, LA 70714 (phone (504) 775-9564). He is available for supply, interim pastor, Bible study, or revivals.

Jimmy Collins, a sophomore at Clarke College, recently signed with the Southmen Quartet, a full-time gospel group, based in Hueytown, Ala. He is the son of Mrs. Nelda Cornelius of Louisville.



Claude Howe, chairman of the division of theological and historical studies and professor of church history at New Orleans Seminary, reviews material for two articles he has written for the spring issue of *The Theological Educator*. His articles discuss the controversy in the Southern Baptist Convention from 1978 to the present. Howe, a native of Senatobia, Miss., has been on the New Orleans Seminary faculty for 30 years.

Sammy J. McDonald III, pastor, Gum Grove Church, Brookhaven, Lincoln County, will preach homecoming sermon at Antioch Church, Florence, in Simpson County on Sunday, June 3 at 11 a.m. He preached his first sermon at Antioch at 14 years of age, was licensed at 15 by Antioch and ordained at 19 at Antioch while serving Palestine Church in Harrisville. He holds the bachelor of arts in religion from Mississippi College and the master of religious education degree from New Orleans Seminary.

\*In 1985, the Southern Baptist Convention denomination was made up of more than 14 million members of 36,740 churches, 1,215 associations, 37 state conventions, 4 boards, 7 commissions, 6 seminaries, 1 auxiliary.

Glen Putman received the doctor of education degree from Mississippi State University on May 12. His dissertation was a study on circumstances affecting the lives of wives of Southern Baptist ministers in Mississippi. The research according to Putman, found that dual daily devotionals, time together, loneliness, and anxiety due to church expectations often the lives of ministers' wives. Putman also has degrees from Blue Mountain College and New Orleans Seminary. He is pastor of Derma Church, Calhoun Association.



Putman



Sandra Gunn leads a marriage enrichment seminar called "How Does Your Garden Grow?" during a recent "Lord, Change Me . . ." conference at New Orleans Seminary. Wife of Frank Gunn, pastor, First, Biloxi, she gave suggestions on enriching one's marriage through affirmation, blessing, and commitment. (Photo by Breana Kent Paine)

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**June 10, 1990  
at 10:20 a.m.**

**Lanier Baptist Church**

4851 Lanier Drive  
Baton Rouge, La

**YOUTH RALLY**

**June 8, 7 p.m.**

**Speaker — Ike Reighard**

**GOSPEL CONCERT**

**June 9, 7 p.m.**

**Performers — Bobby & Lollie Ready**





Shown above are (left to right): Charles Eubanks, chairman of trustees; James Tribble, trustee; George Pearson, trustee; and Walter Frederick, pastor, all of Calvary Church in West Point, in a recent land purchase.

## West Point's Calvary plans for future

Calvary Church in West Point recently purchased a key plot of .6 of an acre, opening the way for development of previously owned property for parking. For over two years, a schedule of 8:30 a.m. and 11:00 a.m. worship services have accommodated the growing attendance, but parking has been a real complication.

The church is free of any mortgages, and has an insignificant

indebtedness.

In making the property purchase of \$40,000, the church was able to pay a 40% down payment from general fund monies. The sizeable down payment greatly reduced finance costs.

Pastor Walter Frederick attributes this financial stability to the harmony and positive spirit among the membership.

## Mississippians are graduated from Mid-America

Of the 48 May 11, 1990 graduates of Mid-America Seminary in Memphis, the following are from the State of Mississippi:

Troy Defer, Jr., associate of divinity, son of Mr. and Mrs. Troy Defer, Sr., of Potts Camp, and pastor of New Hope, Como.

Jeff O'Brien, master of divinity, son of Dave and Joan O'Brien of Pelham, N.H. (His hometown church is Seminary Church, Seminary.)

John Raulerson, master of divinity, son of Mr. and Mrs. T. J. Raulerson of MacClenny, Fla., pastor of Wyatt Church in Senatobia.

Samuel S. Reves, master of divinity, pastor of Tula Church in Tula.

Paul D. Sanders, associate of divinity, son of Dayton and Charlotte Sanders of Carthage. He is the pastor of Corinth Church, Carthage. (His hometown church is Freeny Church.)

Keith Daniel Swartz, associate of divinity, currently a member of McLean Church, Memphis. (His hometown church is Highland Church, Laurel.)

Michael Dale Warren, master of divinity, son of Curtis and Virginia Warren, pastor of Monument Drive Church, Tupelo.

Larry D. Wicker, associate of divinity, son of Earl and Dorothy Wicker of Smithdale, and pastor of Paris Church in Paris, Miss.



## Trading Post manager retires

Carl R. Howorth (left), manager of the Mississippi College Trading Post, the book and supply center on campus, retired May 31 after 29 years of service with the college. Lewis Nobles, president of the college, presented him a Certificate of Appreciation for his many years of service. Howorth, who has both bachelor and master's degrees from Mississippi College, has developed The Trading Post into one of the most complete stores of its type on a college campus, Nobles said. He has been recognized by the National Association of College Stores for his managerial and marketing ability. (MC PHOTO)

## Walker calls faculty to witness

By Tim Fields

HATTIESBURG, Miss. (BP) — Personal witnessing on the campuses of Southern Baptist schools and colleges is not just the prerogative of a special "priest group," the executive director of the Southern Baptist Education Commission told pastors, educators, and business leaders meeting at William Carey College.

"Recognition of the Baptist concerns for priesthood of believers and the importance of religious liberty require the acceptance of individual responsibility before God," Arthur L. Walker Jr. said.

As a part of this responsibility, "all faculty members must bear the responsibility for witnessing to their faith. Personal witnessing should not be restricted to a special priest group such as religion department faculty nor to an 'authoritative hierarchy' such as the college administration," he said.

Walker was interpreting to the

group a national Faith and Discipline emphasis sponsored by the Southern Baptist Education Commission. The Commission's program is designed to call all faculty members at the 71 Southern Baptist supported educational institutions to become examples of their faith and to provide them with resources for integrating their faith and particular educational discipline.

"Witnessing to personal faith is the task of each believer who accepts the opportunity to influence 'other learners' who sit in their classes," he said. "Faculty members must be willing to permit their students to see examples of their faith in their own experience and as a part of their consideration of their professional discipline."

Quoting George E. Sims, professor of history at Belmont College, Walker called upon faculty members to have a different purpose of knowledge and

knowing. Walker explained that Christian faculty members have a responsibility to seek knowledge as a means of understanding rather than as a means of power and should strive to use knowledge as a means of restoring fellowship rather than as a tool of competition between fields of endeavors.

## Missionary news

Bill and Jo Brown, missionaries to Togo, are in the States and may be addressed at Rt. 3, Box 205, Clayton, AL 36016. He is a native of Grenada. The former Josephine Brown of Alabama, she was born in Eufaula and grew up in Clayton.

## Softball tournaments for men and women will be played in Jackson

Baptist churches from across the state will participate in the 1990 Mississippi Baptist state softball tournament in Jackson. The women's state tournament is scheduled for July 27-28. The men's state tournament will be Aug. 10-11 in Jackson.

The women's tournament will be comprised of Class A and Class B. Class is determined by the size of Sunday School enrollment. The men's

state tournament will be divided between Open Division and a Class A and Class AA. The men's state champion will be invited to the national softball tournament, Sept. 7-9, Little Rock, Ark.

This year's state softball tournament will not host regional tournaments. All play will be in Jackson. Registration forms will be mailed to all churches the first week in June.

## RA camps have openings throughout summer schedule

All weeks of summer missions camp at Central Hills Baptist Retreat are still open for campers in grades 4-12, according to Dan West, camp manager. The first camp week is June 18-22. Others are June 25-29, July 9-13, July 16-20, July 23-27, and July 30-Aug. 3.

"Those interested in the earliest weeks need to register now so we can work them in," said West. The fee is \$80 per camper. Write West at Box 237, Kosciusko, MS 39090, for reservations.

### THEME: Recapturing the Future

## SBC FORUM

June 11, 1990

New Orleans

Saenger Theatre

143 Ramparts Street (Corner of Ramparts & Canal)

TWO SESSIONS: 9 a.m., 2 p.m.

SPEAKERS WILL INCLUDE:

- \* Randall Lolley, pastor, First Baptist, Greensboro
- \* Herbert Reynolds, president, Baylor University
- \* Frank Pollard, pastor, First Baptist Church, Jackson, Mississippi
- \* Carolyn Weatherford Crumpler, former WMU executive director
- \* Gene Garrison, pastor, First Baptist, Oklahoma City
- \* John Killinger, distinguished professor of religion and culture, Samford University

## Revival dates

Union North Church, Collins, (Covington): June 3-6; Joe Ratcliff, Collins, guest evangelist; B. E. Sellers, Hattiesburg, pastor; services 10:30 a.m. followed by dinner on the grounds; nightly services, 7 p.m.

Coila Church (Carroll): June 3 at 7 p.m.; June 4-8 at 7:45 p.m.; Jerry McNeer, evangelist; Steve Shirk, music leader; Billy Blakely, pastor.

Good Hope Church, Purvis, (Lamar): June 3-8, begins 10 a.m. Sunday; dinner in the fellowship hall, noon Sunday; night services, 7 p.m.; music evangelist, Mike Jernigan; John H. Vass, pastor; Bob Kendricks, evangelist.

Actually, there's only a slight difference between keeping your chin up and sticking your neck out — but it's a difference worth knowing.

## Ingraham . . .

(Continued from page 3)

Mount Vernon, Ga.; Andrew Manis, Averett College, Danville, Va.; Leon McBeth and William R. Estep, Southwestern Seminary, Fort Worth, Texas; W. Lloyd Allen, E. Glenn Hinson, Leonard and Karen E. Smith, Southern Seminary; and Penrose St. Amant, Golden Gate Seminary, Mill Valley, Calif.

The Christian Life Commission's Land, told a Frederick, Md., audience his agency took a "minimalist's" approach to the proposed changes facing the commission and the Baptist Joint Committee.

"We were doing this in direct response to the (SBC) Executive Committee," Land said. "We did not ask for this assignment; we were not campaigning for this assignment."

The proposed changes would give the commission "a" religious liberty assignment and not "the" religious

liberty assignment for the convention, he added. However, the commission has been under "a lot of pressure" to rewrite its program statement, he noted.

Some Southern Baptists want the moral concerns agency to take on the full range of religious liberty issues, he explained. Instead, the proposed changes would only allow the commission to address religious liberty issues as they relate to its current moral concerns assignments, he said.

Of the proposal to be presented in New Orleans, Land said, "I do not perceive it as a question of whether or not the Joint Committee is going to exist or not exist, but what is the funding level of Southern Baptists."

Martin writes for BP and Knox is newly elected editor, Kentucky's Western Recorder. Pam Parry, associate editor of the Baptist True Union in Maryland/Delaware, also contributed to this article.



# Just for the Record



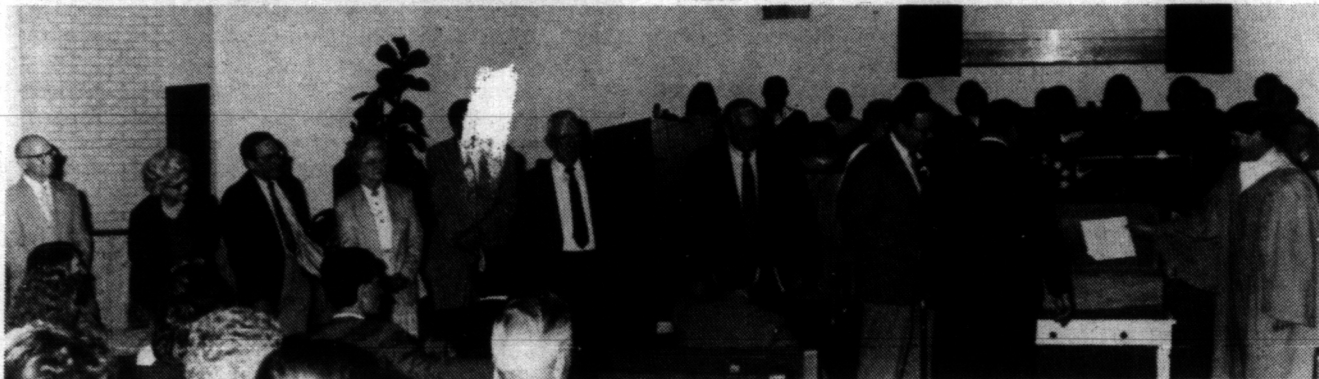
There may no longer be a chicken in every pot, but on April 6 this year there was an egg in every basket, as these children participated in a JCJC BSU project referred to as "Dress the Children," said John F. Summer Jr., director, BSU, Jones County Junior College.

In 1980 the BSU began a local mission project by dressing six needy children at Christmas. Today the project has grown to eight children at Christmas and Easter. Each executive council member of the BSU is responsible for utilizing his or her committee to raise \$100 each semester. Each committee adopts a needy child in the area, and they purchase clothes, shoes, and some treats for their child. Each semester the BSU honors the children with a party at which the Gospel is presented through puppets and drama. Not only is the Word presented, but some physical needs of these children are met.



"A Morning in the Country" was the theme for a bunch, April 28, honoring the single again of Phalti Church in Jefferson Davis Association. This is a yearly event given by the Sunshine Sunday School class. W. W. Holifield, Rick Holifield, and Brenda Robertson entertained the group with a medley of songs.

Pictured, left to right, seated, Lura Lee Parish, Helen Parish, Luzelle Parish, Lucille Parish, Lou Ella Easterling, and Beulah Butler. Standing, Amanda Booth, Nannie Thompson, Kathene Polk, Jewel Booth, Liz Walden, Ethel Bliss, Rae Seipold, Tommy Burrow, Susie Butler, Kathryn Rippy, Bobbie Garner, and Geraldine Parish.



McLaurin Heights Church, Pearl, burned its note on April 8.

Bob Miles, chairman of the building committee handed the note over to Jack Albritton, pastor. The chairman of the deacons, Jim Watkins, and finance committee member, Walt Drane received the note from the pastor with orders to, "Burn It!"

The members of the building committee were: Bob

Miles, chairman; Helen McHenry, secretary; Mary Libby Payne; Tommy Scoggin; Cecil Jones; J. C. Renfro; and C. E. Bailey.

The members of the trustees were: M. F. Duncan; J. C. Jones; and M. A. Ribgy.

The original note was for \$492,500 and was retired in 11 years.



Faith Church, West Point, held ground breaking ceremonies Sunday, April 29, for its new sanctuary and educational space. From left, are committee member Dolphus Young; Mike Henson, contractor; Ben McDaniel, pastor; Bill Ladd, chairman of building committee; Gloria Sims, Marcille Ingram, Odean Middleton, and Allen Wood, building committee members.

In the background is the portable chapel furnished by Mississippi Baptist Convention Board through Margaret Lackey State Mission Offering.

Plans are to have new building completed within five or six months.

Ken Cook, pastor, Bolton Church, Hinds County, extends an invitation to an open house at the pastorium, Sunday, June 3, between 2 and 4 p.m. The pastorium is located adjacent to Bolton Church on Brownsville Road in Bolton.

Cook recently moved to Bolton.

Meadow Grove Church, Brandon, has commissioned three summer youth missionaries in May: Tim Matheny, Sojourner to Gatlinburg, Tenn.; Shea Reynolds, Campus Crusade for Christ, USM, to Hawaii; and Monica Parkman, Camp Garaywa. Meadow Grove will send 35 youths and sponsors to Glorieta, New Mex., to summer youth celebration in June. Rick Kennedy is pastor.

A four-part video seminar from the author and counselor, Robert McGee, of his book, *The Search for Significance*, will be shown at Parkhill Church, 4862 McRaven Road, Jackson, May 27, June 3, June 17, and June 24 at 6 p.m. The public is invited. Barry Swartz is pastor.

Vacation Bible School will be held at Thornhill Church, Rankin County, June 11-15, 8 a.m. to 11:30 a.m.



On May 6, the Harrisville Church of Simpson County held a ground-breaking service for its new addition. This 110 foot addition will include a fellowship hall, a choir room with a music library, and two Sunday School rooms. During the service, Scripture was read by John Griffin, words of direction were given by James Harris, and Mrs. Jean Williams led in prayer. The members of the Building Committee are James Harris, chairman, Charles Lewis, Doug Grantham, Gene Erwin, and Wayne Leming. Dennis E. Allen is pastor.



Marshall Association men volunteered to work at Camp Garaywa April 6-7. Their work included reroofing three cabins, roofing gazebo in the prayer garden, pictured, and painting the inside of the auditorium. Don Stanfill, director of missions, was a member of the group.



Students and faculty members alike have contributed to the fact that Mississippi College has been named as one of the select institutions included on The John Templeton Foundation Honor Roll of Character Building Colleges for 1990. The just released honor roll includes only 102 names compiled from a list of all four-year, accredited institutions of higher education across the country. The list includes those schools which "best exemplify campuses that encourage the development of strong moral character among students." Having a vital part in Mississippi College's selection were, from left, Clarissa Holley, Vicksburg; Ginger White, Tupelo; Allyson Trott, Tupelo; and Joe Cooper, professor of Philosophy and Religion.

Providence Church, Franklin Association, recently exceeded its goal of \$3,000 for the Annie Armstrong Easter Offering for Home Missions. The children filled coin holders (gleaners) to provide money for this offering. Opal Graves is WMU director. Lowell Ingram is pastor.

Vacation Bible School for children, nursery through sixth grade, will be held at Gum Grove Church, Brookhaven, June 4-8, 8:30 to 11:30 a.m. Vacation Bible School for the youth will be June 25-28. Adult classes will be held in July on Wednesdays. Sammy J. McDonald, pastor, is the director.

Vacation Bible School will be held at First Church of Runnelstown, 9211 Hwy 42, June 11-15, 8 a.m. daily for nursery age through sixth grade. Mrs. Janice Culpepper will be director.

The most intelligible part of language is not the words, but the tone, force, modulation, tempo in which a group of words is spoken — that is, the music behind the words, the emotion behind that music, the person behind that emotion: everything that cannot be written. This is what defeats authorship. — Friedrich Nietzsche



G. A. Recognition Service, New Prospect Church, New Prospect (Lincoln). Shown, left to right, are: (front) Kayla Case, Michelle Moak, Lauren Easley; (second row) Ashley Anding, Rochelle Watts, Kelsey Smith, Tina Smith; (third row) Erin Rushing, Laura Peavey, Renee Watts, Belinda Smith; (back) leaders Janice Allen and Betty Crosby.



# Rejecting God's Word and ways bring consequences

By Wayne Campbell

Jeremiah 6:16-20; 36:27-28,30

On an Atlantic cruise, author Sinclair Lewis noticed an older woman reading one of his books. Judging by her place in the volume that she was approaching a section which many readers had found objectionable, he awaited her reaction. Presently, she arose, walked firmly to the rail, and flung the book far out into the ocean. Lewis found the episode amusing. God, however, is not amused when we reject his word.



Campbell

The chronological relationship of the two chapters in our text is not apparent. It is possible that both relate to events of Jehoiakim's reign, or that Chapter 6 belongs to a later period, during the reign of Zedekiah. Regardless of who was king during the time covered by Chapter 6, he had obviously led the people away from God's Word. The Lord calls his people to a crossroads, a diverging of the "old" and the

## LIFE AND WORK

"new," and challenges them to consider carefully and choose wisely. It was in the ancient ways, those of their fathers, the patriarchs, that they would find rest for their souls (vs.16). But their response had been refusal. They had done that which we sometimes do. They had chosen their road without recognizing their destination.

One may reject God's Word and God's warnings, but one cannot reject the consequences of that choice. Furthermore, we are reminded by this passage that God's universe operates by certain immutable laws. That is not to say that God is impersonal in his dealings with us, but when we violate the laws, we can expect to pay the penalty. We may choose to disregard that truth in our treatment of our environment, our neighbors, and ourselves; but eventually we must reap what we sow. God calls the nations to witness what will happen to his "congregation" when they reap the "fruit of their plans."

God also declares through Jeremiah that when we reject his words, he rejects our wor-

ship. Our worship services are totally meaningless if we do not wish to hear God speak.

Although the people might choose not to hear, they were going to "know" (vs.18). "Faith cometh by hearing," but knowledge can come by experience. They might not wish to learn from what God said; but they would learn from what he was about to do, and the lesson would be inescapable.

Elsewhere (I Sam. 15), God declares that he prefers obedience to sacrifice. Yet Judah's attitude was similar to that of many in our own land. As long as we go to church and give our offerings, we feel God is obligated to keep us safe and secure. If God fails to live up to the job description we have written for him, we want to discard him in favor of a more pragmatic approach to life. There was nothing materially wrong with the offerings his people were bringing, but they had refused to offer themselves.

In Chapter 36, Jeremiah is instructed to write all the messages God has given him concerning Israel, Judah, and "all the other nations." King Jehoiakim's reaction, upon hearing the words, was to cut the scroll into pieces and burn it. Did he feel that he could thereby eliminate

the judgment the scroll warned of? Did he not believe Jeremiah was God's messenger? Or did Jehoiakim think God could not or would not carry out his judgment? Whatever his reasoning, his actions indicate a heart that was defiant toward God and hardened against his Word.

We would never be so openly hostile to God's Word. Our temptation is to reject his Word in a more subtle fashion—we listen politely and forget readily. Periodically we need to be reminded of Jesus' words from Matthew 7:24-27 about hearing and doing.

When man rejects God's Word, it is not God's judgment that he has rejected, but his deliverance.

Edwin Rushworth had been a skeptic all his life. But in his latter years, he began to read the book he had derided. The first night he read from it, he said to his wife, "Dear, if this book is right, we are wrong!" A week later, he observed, "Dear, if this book is right, we are lost!" A few nights later, he exclaimed "Dear, if this book is right, we may be saved!" And so they were. God's Word still offers life-changing possibilities to those who will receive.

Campbell is pastor, Chunky Church, Chunky.

# Displaying values, lifestyle different from world

James 2:1-26

By N. Allan Moseley

Is the church really any different from the world? Do American Christians exhibit lifestyles that are appreciably different from American pagans? Surely, in many cases the gain-sayers of the church are wrong; there is no comparison between many Christians and their unbelieving neighbors, and the chasm between churches and the surrounding culture often is wide and deep.



Moseley

However, there is also evidence that there are too many similarities between the world and the church. Crass American materialism has infected the church and caused us to measure ourselves and others by what we possess, and to mock God's minimal standard of the tithe. The egocentricity of our age and of the church is seen in the difficulty Christians have in making time for worship and service. Neither has the church been immune to the temptations and

## BIBLE BOOK

sins that are tearing asunder American homes—Christians divorce one another at about the same rate as the unredeemed. So, is the church really any different from the world? Yes and no.

The situation was not entirely different among the Christians to whom James wrote. The brother of our Lord satirized their worship practices to expose the folly of their Sunday morning snobbery (2:1-4). The treatment given to a worship visitor was determined by his possessions and prominence. Such "respect of persons" revealed that these Christians had valued financial status more than faith in Christ. Such a valuation is an improper distinction ("favoritism," vs. 1, NASB), springs from evil thoughts (vs. 4), and makes man the judge instead of God (vs. 4).

When we don the judge's black robe, we are aspiring to an office to which God has not called us. Man's judgment of people will always bear the scars of the fall. Inevitably we will underestimate the grace of God in our judg-

ment. By looking down on the poor, these Christians were overlooking the fact that the poor were the very ones God had chosen to make rich in faith (vs. 5), with the result that his saving grace was demonstrated all the more dramatically.

Our God saves, transforms, and blesses the ones we would cross off our list. In addition to their underestimation of God's grace, their judgment was flawed in that they were mistreating the wrong group (vs. 6), and making some commandments more important than others (vss. 10-12). James makes it clear that it is not our job to judge; our obligation is to love (vs. 8).

The way these first-century Christians were showing favoritism and passing judgment was evidence of the disparity between their faith and their works. This fact led James to write one of the most important passages in the Bible on the relation of works to faith (vss. 14-26). James effectively proves the absurdity of claiming to have saving faith if there are no accompanying works.

It is by works that faith becomes practical. First of all, a "faith" without works is insufficient for salvation (vs. 14—a literal rendering

of the Greek could be, "That faith cannot save him, can it?"). Second, if there are no works, James doubts that faith even exists (vs. 18). Third, James uses the word "dead" to describe faith that exhibits no works (vs. 20, NASB "useless," vs. 26). How can someone in need see the use for faith if it does not result in practical works? (vss. 15-16).

Also, by works faith is perfected, that is, it comes to its proper completion. Have you ever seen faith? If you have, it was in the works that resulted from that faith. Someone has called James the New Testament's man from Missouri—the Show-Me State. He wrote, "You say you know Jesus Christ? Show me!" (vs. 18). Of what possible use is it to know God's Word and believe what he says if we do not obey him? Orthodoxy is inadequate without orthopraxy.

By works, faith is also proven. Our world is looking for proof that faith in Christ makes a difference. As long as Christians exhibit attitudes like selfishness, pride, greed, prejudice, and lack of self-control, secular man will be unimpressed with the Gospel that we preach. God, help us to have a faith that works.

Moseley is pastor, First Church, Durham, N.C. (formerly of Bayou View, Gulfport).

# Two ways of living, the godly and godless

Psalms 1

By Tommy Vinson

Recently our director of children's ministries taught our teachers and parents an effective way to present visually the Gospel to children.



Vinson

A single line representing the child's life divides into two lines, one broad, and one narrow. The broad line represents the way of least resistance, the way of the world—which leads to hell. The narrow line represents the Christian life which leads to heaven (Matt. 7:13-14). The only way to enter the narrow path is by a faith commitment to Jesus Christ, represented by the drawing of a cross. By this simple illustration children can visually comprehend the two options which are open to them. The Psalmist is presenting to us two verbal visuals of our options in life: the way of the godly, vss. 1-3; the way of the godless, vss. 4-6.

It would probably be wise to read this Psalm with the mental picture of a father talking to his son. The Hebrews often used the Psalms in that fashion with their children.

Our attention is captured immediately by the phrase "Whatsoever he doeth shall prosper" (vs. 3). We live in a success oriented society. When he outlines for us the path to prosperity he is scratching where modern man itches. Everyone wants to succeed. The shelves of our bookstores are lined with volumes which guarantee us success in everything from lower-

## UNIFORM

ing our cholesterol to raising our annual income.

Psalm 1 sets success before all of us as an attainable goal. This road to prosperity has well defined boundaries. He begins by emphasizing that success comes only to those who learn how to say "No." First, the successful godly person will say "No" to listening to the counsel of the ungodly. "Walketh not in the counsel of the ungodly" (vs. 1). Who are the ungodly? They are those who live life without reference to God. One does not have to be a drunkard or a crook to be ungodly. They may be outwardly respectable folks who have left God out of their lives. They may even boast of religious affiliation, yet live as practical atheists. Secondly, the successful godly person will say "No" to lingering with sinful men. "Nor standeth in the way of sinners" (vs. 1). Jesus was known as a "friend of sinners," but he never crossed the line where he participated in their sinful activities. Abraham "stood in the way of sinners" when he lied about Sarah's being his sister while they were in Egypt. Lot "stood in the way of sinners" when he chose to go to Sodom and lost his family. Peter "stood in the way of sinners" when he warmed himself by the fire with those who hated his Lord. Thirdly, the successful godly person will say "No" to laughing at the scornful man. "Nor sitteth in the seat of the scornful;" (vs. 1). According to Billy Smith, this refers to "taking up the critical spirit of those who make light of sacred things" (Bible Book Study

Commentary, Psalms, p. 105).

John Phillips describes seven things in verse 3 that will characterize the successful person of Psalm 1. (1) His prominence, "like a tree" (vs. 3). (2) His permanence, "like a tree planted." (3) His position, "by the rivers of water." (4) His productivity, "brings forth fruit." (5) His propriety, "brings forth fruit in his season." (6) His perpetuity, "his leaf also shall

not wither." (7) His prosperity, "whatsoever he doeth shall prosper." (Exploring the Psalms, pp. 19, 20.)

What a contrast this is to the godless man of vss. 4-6 who is driven like the chaff, destined to fail the test of God's judgment, and doomed to perish.

Vinson is pastor, Crossgates Church, Brandon.

## Hymns Baptists sing . . . "I love thy kingdom, Lord"

By William J. Reynolds

By any measure, Timothy Dwight was an extraordinary man. Grandson of Jonathan Edwards, he could read the Bible at the age of four, and at 13 he enrolled in Yale College.

Ordained to the Congregational ministry, he served as a chaplain in the Continental Army. A close friend of George Washington, Dwight became one of the most influential intellectual leaders during the first decades of the new republic of the United States.

When he was elected president of Yale College, only five students among the student body were Christians. His fervent preaching in chapel brought about a remarkable spiritual awakening that changed the school

and spread to other educational institutions in New England.

"I Love Thy Kingdom, Lord" was written in 1801 and is the earliest American hymn still sung in our churches today. Dwight uses the words kingdom, house, church, and Zion, all referring to the same thing — God's people, the church.

In the final stanza Dwight expresses his joy in the church's "heavenly ways," the simple rites of the church that he served. When we sing the hymn, we sing unashamedly of our love and admiration for the church, which Jesus saved "with his own precious blood."

William J. Reynolds is professor of church music at Southwestern Seminary.



# Honduras missionaries host Benton-Tippah

By Lola M. Autry

As the Toyota truck with its iron railings moved down the partly paved and partly dirt streets of El Progreso, Honduras, Central America, Pete Pannell of Ripley, Miss., sang to passersby songs about Jesus. None of the other Benton-Tippah Association Baptist men on the truck knew when Pete would explode into song, but everyone was glad when he did. His exuberance was catching, and his singing brought release to tensions and joy to the faces of those who listened.

Pete was not alone in bringing smiles to the faces of Hondurans. Eleven other men with him, in their own ways, sent waves of joy to those they met. And three women from the association, who cooked for the men, looked for smiles of approval from them. We were all in El Progreso for the purpose of helping Glenna and Stanley Stamps, Southern Baptist foreign missionaries in their work among the Honduran people.

The concrete block Hosanna Baptist Church building had never been finished. Its dirt floor was only about half-tiled. Walls had not been completely plastered and painted. The baptistry needed art work at its back, and Sunday School rooms were overflowing. There simply was not enough room and not enough men and material resources. But as volunteers from the States, we could help.

Stanley Stamps was overseer, assisted by Bill McCreary, director of missions, Benton-Tippah Association. Each morning between 4:30 and 5 o'clock, Dorothy Mitchell, Kathy Nails, and I stumbled into the Stampses' kitchen and began preparing breakfast for the men and the missionaries.

Not many women would react kindly to three strangers taking over the kitchen, but Glenna is a beautiful, generous, loving woman who is accustomed to doing this four or five times a year when volunteers come to help. After they are gone, she regroups, rearranges, and finds all her misplaced utensils, until another set of volunteers comes. Then she does it all over.

At noon we were driven to the work site, where we served sandwiches, lemonade, tea, potato chips, and cookies to the workers. The evening meals were the big ones of the day. Before leaving the States we had worked on menus and gathered foods we could not or did not need to buy in Honduras. RICE CRISPIES — for example. There, the regular size box

costs \$7.45, American money. But sugar is 10¢ a pound. Fresh fruits and vegetables are in abundance and cheap compared to our prices. Hamburger meat, extremely lean, is \$1.00 a pound. If an item is imported, it is costly; home-grown, cheap.

Stanley Stamps is a native Mississippian; Glenna has family ties in the state, although she was reared in Texas. They have been in foreign mission work many years, having served in Nicaragua before moving to Honduras. They had to leave Nicaragua when war broke out there, but they were not physically harmed and were able to get out all their possessions. They chose to serve in El Progreso, the third largest city in Honduras.

In a white Spanish-type house surrounded by a yard colored with purple orchids, red poinsettia, and fern, and the lovely smell of blooming cypress vines, the Stampses are in love with their city and its people. Even so, their home is guarded by a high fence laced with broken glass cemented along its top (put there by a previous owner). There have been a number of robberies, and even while we were there one occurred. The week after we left, another.

Glenna and Stanley have many duties. He says his desire is to act as catalyst in the development of the newly organized association of the four Southern Baptist churches and six missions in El Progreso; in beginning new churches and missions and in encouraging and enlarging leader-



Glenna Stamps holds his bubble gum and helps Alexis read John 3:16 from his new Bible.

ship qualities among the people. He has just finished a teaching assignment at the seminary. He preaches, he organizes, and he manages to bring into reality his dreams for church buildings, Christian education for youth, and better nutrition and health for the entire community. He and Glenna are committed to working closely with the Honduran Baptist Convention.

Glenna is advisor to the associational WMU, director and promoter of religious education for the association, member of the National Honduras WMU Board, a teacher at the seminary, and has six piano students whom she teaches free of charge.

Still, in spite of all their duties, Stanley and Glenna find time for some relaxation. Her hobbies are gardening



Benton-Tippah Association volunteer missions team to Honduras — Front row, l. to r.: DeWayne Morgan, Bill McCreary, Ben Parman, Wayne McKee, Johnny Nails. Standing: James Melton, Anthony Mitchell, Dorothy Mitchell, Pete Pannell, Tony Morrow, Kathy Nails, Newton Brisham, Don Janes, Lola M. Autry, Billy Self.

and needlework; his, freelance writing. He has been published in *The Commission*, and also in *Spanish periodicals*.

Into the midst of all these activities, we descended. Glenna has no household help, but three women from the churches had come to the Stampses' house and had supper ready when we arrived there from the San Pedro Sula airport. Grey-haired, twinkling-eyed Maria de Jesus de Pineda, smiling Paula de Melendez, and sweet-faced Letty de Hernandez — wife of the founder of Hosanna Church — greeted us with warmth. We immediately recognized that bond which is so much a part of those who love Christ.

During the next several days men climbed scaffolding, hammers pinged against nails, the cement mixer spun, saws buzzed, and sweat poured from the Mississippi workers. Gallons of water, tea, and lemonade disappeared and there were almost insatiable appetites at every meal.

We managed to make it through

each day, thankful for the opportunities of just that day. But the most rewarding time came the night before we were to leave for the States. A service and reception had been planned for us by the Hosanna Church. There were speeches of welcome and appreciation. There were pictures made of us and of them. There was singing of hymns in Spanish by them and English by us, all at the same time.

There were crickets coming in through wooden window slats onto the watered-down half of the "not time enough to finish" untiled floor. Mosquitoes hummed around us. Older people and young ones left their homemade bench seats and filed by, shaking our hands. A trio of teens sang a special song.

Near the pulpit area and in the small fellowship hall with its adjoining kitchen, newly built and painted tables and benches brightened the scene. In the baptistry the painting of the nearby river and its backdrop of mountains, trees, and rocks was in place. Over the Sunday School section

of the church was the newly constructed second story addition.

After the service the women of Hosanna Church served Honduran tortillas (much like our tacos) and horchata — a drink of ground rice, ground gourd seeds, spices, sugar, and water.

But the most poignant memory is that of young people and children following us around, sitting with us, trying to communicate with us, and — yes, wanting to be like us in many ways.

And I, personally, will have reason to remember Letty, for as we left the church that night she handed to each of us three women a hand-embroidered table scarf bearing the words: LOVE IN JESUS, and signed — Letitia.

Autry  
Hickory

Will Valley,



Stanley Stamps, left, translates from a Spanish Bible as Ben Parman reads to a group of school children from the English version.



Not too tired to clown a bit at lunch break. Bill McCreary and Anthony Mitchell.

Baptist Record

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May 31, 1990

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